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*INTRODUCTION*  
TO  
GREEK PROSE COMPOSITION

INTRODUCTION  
TO  
GREEK PROSE COMPOSITION  
*With Exercises*

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LATE READER IN GREEK TO THE UNIVERSITY OF OXFORD

*THIRTEENTH EDITION (1907)*

GINN & COMPANY  
BOSTON, NEW YORK, CHICAGO, LONDON

1908

## *PREFACE TO THE FIRST EDITION*

**I**N composing in any language, the various difficulties to be surmounted may be summed up in three classes—Accidence, Syntax, and Idiom.

The Accidence is the first step, and must be learned from the grammar. These exercises will perhaps be of use to practise the learner in the cases and inflexions, but a fair acquaintance with them is presumed before starting to write Greek Prose at all.

The Syntax must also in the main be learned from the grammar; but as the grammar is intended primarily for other purposes than to assist in composition, it has been thought advisable to give here some notes on Greek constructions, arranged so that the learner may readily refer to them, and find what he is likely to want more easily than he could in a grammar.

Some hints on Idiom, also, have been given here, so as to guide the student in those places where he is most likely to go wrong, and to suggest to him, without going too much into detail, some ideas on the leading differences between the methods of expression adopted respectively in the English and Greek languages.

A few words must be said about the Exercises. It is sometimes the practice to teach composition in the earlier stages entirely by short sentences illustrating special constructions. There is a note on the special construction, an example or two, and then an exercise upon it. Then you pass on to another construction similarly illustrated. This is very systematic; and it seems as though when

the learner has been through a course of such exercises, he ought to know a good deal about the language.

The great objection to this plan is that it is *dull*. No interest in *composing* can possibly be inspired in the learner who has detached clauses to translate about 'the Christian duty of shearing sheep rather than flaying them,' or 'the lion eating the gardener and the gardener's aunt.' On the other hand, a connected tale need not be any harder than detached sentences; it may illustrate Greek constructions quite as fully and clearly, and with far more variety; and it is certain to be more lively. And every schoolmaster knows—what, indeed, is only common sense—that in teaching, dulness of method is a more serious obstacle to progress than all others put together. On this system, moreover, the boy gets to feel at once, what he never can feel about sentences, that he is really composing, writing something, and that it is within his power, if he takes pains, to do really good work, in which he may take pride and pleasure; it is not a task to be done, but a chance for the exercise of a faculty. And when this idea gets hold of him, progress is certain.

I have therefore given the exercises from the first in the form of separate tales, complete in themselves. Many of the stories are not new, but I have endeavoured to put them into a more or less lively shape, and yet one adapted for turning into Greek. The first two parts consist entirely of tales thus written, Part III. containing passages from histories of a kind adapted for more advanced students; while in Part IV. I have given a few passages of rhetorical prose to be done in the style of Demosthenes, and a very few at the end, of a dialectic or philosophical kind, for those more advanced boys who have read a little Plato.

For similar reasons, I have put the Notes on Construc-

tions and Idiom all together at the beginning, in order that the learner may not be wearied with exercises illustrating special points, but may have all the materials at hand (ready sorted) to solve any difficulty of construction or idiom that may arise. In this way, it is hoped, he will find much less sameness, and at the same time, by constant reference to the notes, will gradually learn a good deal more Greek, and in a more permanent way, than he might do by taking up point after point by itself. In this way, also, he learns in a more *natural* (and not really less systematic) manner, and gets to be more *independent* than if he is kept in the leading-strings of special exercises illustrating only special points. A further advantage of this arrangement is that the book may still be useful to the student, when he has ceased to do these exercises.

The vocabulary is meant to supply all the common Greek words required in the exercises; any uncommon ones being given in the notes to each exercise. But the learner should specially attend to one or two points.

(1) Always have a Greek-English lexicon at hand, to see what the usage of the *Greek* word is. Greek composition will be learned five times as quickly if the lexicon is kept as much in use as the English-Greek vocabulary.

(2) When a word is not given, think of synonyms at once; do not give it up. If you cannot find 'astonishment,' look out 'surprise,' and so on.

(3) Often you have no need to look out the word at all; when you have recast the sentence into the simple shape fit for Greek Prose, you will find you know the words already. This is especially the case with the later exercises (Parts III., IV.); and will account for the fact that the vocabulary will be found more complete in the earlier. For example, words like 'wolf,' 'dog,' 'table,' require looking out. There is one, and probably only one, Greek

word corresponding to them; but in sentences like 'he inquired into the source of her inability,' 'he poured out invective of the utmost virulence,' a little thought discloses to us that we only want the Greek for 'asked why she could not,' 'blamed very dreadfully,' which we probably know.

The lists given before the vocabulary are intended to assist the student to find pronouns, conjunctions, particles, and prepositions, and also the references to the Notes on Constructions, as easily as possible. It is a constant complaint about grammars, that 'it is so hard to find the place.' I have done my best to make such a complaint impossible here. If everything else fails, let the Table of Contents be tried. The List of Conjunctions is practically an index to the Notes on Constructions: for example, the learner looks out there 'so that,' and not only finds the Greek for it, but is referred to the full explanation in sections 49-55. The Scheme and Index of Moods are intended to give a general view, to clear the student's mind when he has learned many details. The necessary information about the *Article* will be found on page 220.

A hint in conclusion. The one unfailing way to learn composition—to which all notes, and lists, and books are but secondary—is careful, constant study of the great Greek writers. Whatever Greek books you read, always have them at hand when you are doing composition, and constantly refresh your mind and taste by reading a few lines or sentences. In this way progress will be made, almost unconsciously, with surprising rapidity.

A. S.

RUGBY, 1876.

*NOTE TO THIRTEENTH EDITION*

SINCE this book was first published in 1876, I have endeavoured, in the various reprints which have from time to time been issued, to correct such errors as were either discovered by myself or kindly pointed out to me by others. When I was informed some weeks ago that a new edition was required, I availed myself of the opportunity to revise the whole book, taking care to keep throughout the old paging, and the order and numbers of the sections, in order to prevent the inconvenience which would otherwise have been found, when different editions were used in the same class.

The alterations made may be summarised as follows : —In the Notes on Constructions (pp. 1-49), and the Notes on Idiom (pp. 50-103), I have removed a few inaccuracies that had escaped notice; altered slightly the wording of some explanations, where they seemed either inadequate or wanting in clearness; and in a few cases either added to, or modified, the Greek illustrations, to make them more exactly appropriate, or more instructive. In the Exercises no change has been made, except that a little more assistance has here and there been given in the footnotes to each passage. In the Lists and 'schemes' (pp. 220 to 235) a few errors have been corrected and omissions supplied.

For reasons given (see above, p. viii) the Vocabulary was at first deliberately made less complete in the later exercises. But I now think that not quite enough words were given: and I have now included a considerable number which were at first omitted. The changes now adopted will, I hope, make the Vocabulary more generally useful.

I wish to conclude with a hearty word of thanks for

the help received (as I have mentioned above) from many friends and critics who have pointed out errors or defects. Among these I must especially mention the following :—Professor J. W. WHITE (of Cambridge, Massachusetts); Professor REID, of Cambridge; Mr. W. W. ASQUITH, Mr. J. S. PHILLPOTTS, Mr. J. W. BROWNE, Rev. F. D. MORICE, the late Mr. G. NUTT, Mr. W. M. GELDART, and above all, Mr. WHITELAW of Rugby, to whom I owe probably more than I myself am aware of.

A. S.

OXFORD, 1907.

## CONTENTS

### (1) NOTES ON CONSTRUCTIONS.

	<small>PAGE</small>
§ 1. Preliminary . . . . .	1
§ 2—§ 9. Final Sentences . . . . .	2
§ 2. The regular usage, . . . . .	2
§ 3. The <i>mood</i> important, . . . . .	2
§ 4. VIVID CONSTRUCTION, . . . . .	2
§ 5. Final indicatives, . . . . .	3
§ 6. Fut. Part. (with $\omega$ s), . . . . .	4
§ 7. Relative with future, . . . . .	4
§ 8. Verbs of <i>precaution</i> with $\delta\pi\omega$ s, . . . . .	4
§ 9. Same, verb omitted, . . . . .	5
§ 10—§ 13. Deliberative Sentences . . . . .	6
§ 10. Regular usage, . . . . .	6
§ 11. Interrogative omitted, . . . . .	7
§ 12. Vivid construction, . . . . .	7
§ 13. Negative $\mu\eta$ , . . . . .	8
§ 14—§ 19. Conditional Sentences . . . . .	8
§ 14. Regular usage, . . . . .	8
§ 15. Oblique conditionals, . . . . .	10
§ 16, 17. Participial conditionals, . . . . .	11
§ 18. Oblique conditionals, with $\delta\tau\iota$ , . . . . .	12
§ 19. $\delta\nu$ displaced, . . . . .	12
§ 20—§ 22. Indefinite Sentences . . . . .	13
§ 20. Preliminary, . . . . .	13
§ 21. Regular usage, . . . . .	13
§ 22. Vivid construction, . . . . .	15
§ 23—§ 48. Oratio Obliqua . . . . .	15
§ 23. Explanation, . . . . .	15
§ 24—§ 41. <i>Oblique Statement</i> , . . . . .	16
§ 24. (a) Accus. and Infin., . . . . .	16
§ 25. 'Saying' and 'Thinking' verbs, . . . . .	16
§ 26. 'Feeling' and 'Knowing' verbs, . . . . .	16

§ 23—§ 48. <i>Oratio Obliqua—Continued.</i>	PAGE
§ 27. <i>INFINITIVE ATTRACTION</i> , . . . . .	17
§ 28. <i>Subject omitted</i> , . . . . .	18
§ 29. <i>Main verb omitted</i> , . . . . .	18
§ 30. (b) <i>Finite verb with ὡς and ὅτι</i> , . . . . .	19
§ 31. <i>The same with vivid const.</i> , . . . . .	20
§ 32. (c) <i>Verbs of emotion with εἰ</i> , . . . . .	20
§ 33. <i>Dependent clause</i> , . . . . .	21
§ 34. <i>Dependent: Primary</i> , . . . . .	21
§ 35. " <i>Historic (subjunctives)</i> , . . . . .	22
§ 36. " " <i>(indicatives)</i> , . . . . .	22
§ 37. <i>Same in vivid construction</i> , . . . . .	22
§ 38. <i>Subordinate infinitive</i> , . . . . .	23
§ 39. <i>Acc. inf., with τό</i> , . . . . .	24
§ 40. " <i>infinitive attraction</i> , . . . . .	25
§ 41. " <i>negative μή</i> , . . . . .	27
§ 42—§ 44. <i>Oblique Question</i> , . . . . .	27
§ 42. <i>Regular usage</i> , . . . . .	27
§ 43. <i>Vivid construction</i> , . . . . .	28
§ 44. <i>Oblique deliberative</i> , . . . . .	28
§ 45—§ 48. <i>Oblique Petition</i> , . . . . .	29
§ 45. <i>Explanation</i> , . . . . .	29
§ 46. <i>Simple infinitive</i> , . . . . .	29
§ 47. <i>Acc. inf.</i> , . . . . .	29
§ 48. <i>General hint</i> , . . . . .	30
§ 49—§ 64. <i>Consecutive Sentences</i> . . . . .	30
§ 49. <i>No subjunctive</i> , . . . . .	30
§ 50. <i>Construction of ὥστε</i> , . . . . .	31
§ 51, § 52. <i>Acc. inf.</i> , . . . . .	31
§ 53, § 54. <i>Indicative</i> , . . . . .	32
§ 55. <i>Other uses of ὥστε</i> , . . . . .	33
§ 56. 'On condition that,' . . . . .	33
§ 57. <i>Loose use</i> , . . . . .	34
§ 58. <i>With comparative</i> , . . . . .	34
§ 59. <i>As connection</i> , . . . . .	34
§ 60. <i>οἷος and ὅστις</i> , . . . . .	35
§ 61. <i>ὅτις</i> , . . . . .	36
§ 62—64. <i>ἐφ' ϕ and ἐφ' ϕ τε</i> , . . . . .	36
§ 65. <i>Limitative Sentences</i> . . . . .	37
§ 66—§ 88. <i>Temporal Sentences</i> . . . . .	38
§ 66. <i>Preliminary</i> , . . . . .	38
§ 67. 'When,' . . . . .	38
§ 68. <i>ὡς, ἐπει, ἐπειδή</i> , . . . . .	38

<b>§ 66—§ 88. Temporal Sentences—Continued.</b>	<b>PAGE</b>
§ 69. <i>ὅτε</i> , . . . . .	39
§ 70. The same indefinite, . . . . .	40
§ 71. 'As soon as,' . . . . .	40
§ 72.     ,,     indefinite, . . . . .	40
§ 73. 'Since,' . . . . .	41
§ 74. 'Whilst,' . . . . .	41
§ 75.     ,,     indefinite, . . . . .	42
§ 76—§ 85. <i>πρίν</i> , . . . . .	42
§ 77. <i>Affirmative</i> clauses, . . . . .	42
§ 78. <i>Infin.</i> attraction, . . . . .	42
§ 79. <i>φθάνω</i> , . . . . .	42
§ 80. <i>Negative</i> clauses (future), . . . . .	43
§ 81, § 82.     ,,     (past), . . . . .	44
§ 83. <i>δὲ</i> omitted, . . . . .	44
§ 84, § 85. Notes on <i>πρίν</i> , . . . . .	45
§ 86. 'Until,' . . . . .	45
§ 87.     ,, <i>δὲ</i> omitted, . . . . .	46
§ 88.     ,,     vivid construction, . . . . .	47
<b>§ 89—§ 93. Causal Sentences</b> . . . . .	<b>47</b>
§ 89. Participles, . . . . .	47
§ 90. Prepositions, . . . . .	47
§ 91. Conjunctions: indicative, . . . . .	48
§ 92. <i>ἐπει</i> , <i>ἐπειδή</i> , and <i>ας</i> , . . . . .	48
§ 93. <i>ὅτι</i> and <i>διότι</i> , . . . . .	48
<b>§ 94—§ 95. Concessive Sentences</b> . . . . .	<b>49</b>
§ 94. With conjunctions, . . . . .	49
§ 95. With <i>καὶ περ</i> , . . . . .	49
 (2) NOTES ON IDIOM.	
<b>§ 96. Preliminary</b> . . . . .	<b>50</b>
<b>§ 97—§ 106. Abstract and Concrete</b> . . . . .	<b>51</b>
§ 97, § 98. Explanations, . . . . .	51
§ 99. <i>Verb</i> used in Greek, . . . . .	52
§ 100. <i>Participle</i> , . . . . .	54
§ 101. <i>Adjective</i> , . . . . .	55
§ 102. <i>Dependent clause</i> , . . . . .	55
§ 103. <i>Oblique question</i> , . . . . .	56
§ 104. <i>Conjunctions</i> , . . . . .	56
§ 105. <i>Relatives</i> , . . . . .	57
§ 106. <i>Person</i> made the subject, . . . . .	57

	PAGE
§ 107—§ 114. Sense . . . . .	58
§ 107, § 108. Explanations, . . . . .	58
§ 109. Brevity, . . . . .	59
§ 110. Metaphor and Picturesqueness, . . . . .	60
§ 111. Prepositions, . . . . .	61
§ 112. Turns of phrase, . . . . .	62
§ 113. Abstract and Concrete again, . . . . .	63
§ 114. English vagueness, . . . . .	64
§ 115—§ 132. Negatives . . . . .	64
§ 115, § 116. Difference of <i>οὐ</i> and <i>μή</i> , . . . . .	65
§ 117—§ 119. <i>οὐ</i> , negative statement, . . . . .	66
§ 120—§ 130. <i>μή</i> , negative conception, . . . . .	67-70
§ 131. <i>οὐ μή</i> , . . . . .	70
§ 132. <i>μή οὐ</i> , . . . . .	70
§ 133—§ 139. Connection . . . . .	71
§ 133, § 134. Clauses, . . . . .	71-73
§ 135. Sentences, . . . . .	73
§ 136. Connecting particles, . . . . .	74
§ 137. <i>μέν</i> , . . . . .	74
§ 138. Relative connection, . . . . .	75
§ 139. <i>ἄστε</i> , . . . . .	76
§ 140—§ 148. Tenses . . . . .	76
§ 141. Aorist in oblique moods, . . . . .	76
§ 142. Aorist indicative, . . . . .	78
§ 143—§ 146. Various uses of aorist, . . . . .	78
§ 147. Future passives, . . . . .	79
§ 148. Tenses in <i>Oratio Obliqua</i> , . . . . .	80
§ 149—§ 154. Attraction . . . . .	81
§ 150. Relative, . . . . .	82
§ 151. <i>οὐδεὶς ὅστις οὐ</i> , . . . . .	82
§ 152. Adjective ( <i>ὑπερφνές</i> , etc.), . . . . .	83
§ 153. <i>οὗτος</i> , . . . . .	83
§ 154. <i>δίκαιος</i> , . . . . .	83
§ 155—§ 170. Participles . . . . .	84
§ 156—§ 163. Various relations, . . . . .	84-87
§ 164. Accus. absolute, . . . . .	87
§ 165—§ 169. Verbs which require part., . . . . .	88, 99
§ 170. <i>παθών</i> and <i>μαθών</i> , . . . . .	89

	PAGE
§ 171—§ 177. Middle Voice . . . . .	89
§ 171. Explanation, . . . . .	89
§ 172. <i>Self-advantage</i> , . . . . .	90
§ 173. <i>Intransitive</i> , . . . . .	91
§ 174. <i>To get done</i> , . . . . .	91
§ 175. <i>Mental</i> , . . . . .	92
§ 176. <i>Reciprocal</i> , . . . . .	92
§ 177. <i>Special uses</i> , . . . . .	92
§ 178—§ 181. Metaphors . . . . .	93-95
§ 182—§ 195. Miscellaneous . . . . .	95-103
§ 183. 'Yes' and 'No,' . . . . .	95
§ 184—§ 188. Interrogations, . . . . .	96, 97
§ 189, § 190. <i>οὐχ ὅπως</i> , <i>μὴ ὅπως</i> , etc., . . . . .	97, 98
§ 191. Verbs with different passives, . . . . .	98
§ 192. Idiom of 'fearing' verbs, . . . . .	99
§ 193—§ 195. <i>Order</i> , . . . . .	100-103
§ 193. Naturalness and clearness, . . . . .	100
§ 194. Emphasis, . . . . .	102
§ 195. Relative put first, . . . . .	102

## EXERCISES.

Part I., . . . . .	104
" II., . . . . .	135
" III., . . . . .	163
" IV., . . . . .	201

## LISTS.

Pronouns, etc., . . . . .	220
Conjunctions, . . . . .	225
Particles, . . . . .	229
Prepositions, . . . . .	231
Scheme of Subjunctive and Optative, . . . . .	233
Index of Moods, . . . . .	234

## VOCABULARY, etc. . . . .

237

## *NOTES ON CONSTRUCTIONS.*

§ 1. The chief difficulties to the beginner in turning passages of English into Greek are connected with the various uses of the Subjunctive and Optative moods, the Accusative with the Infinitive, the different forms of the *Oratio Obliqua*, and the proper constructions and employment of the Conjunctions and Particles. Most of these things are not to be found in the dictionaries: while in the grammar, which aims at classifying all the usages of the language in logical order, it is often difficult for the beginner to distinguish between the natural and common forms of expression and those which are exceptional or irregular. A further difficulty is, that whereas he wants to know the proper usage of Attic prose, such as Thucydides or Demosthenes wrote, he finds along with these in the grammar the quite different usages of the Epic poetry of Homer, the Iouic prose of Herodotus, the later variations of Aristotle and others, and the innumerable licences and stretches of idiom which occur in the dramatic and lyric poets. It is the object of the notes and hints here given, to enable him to find his way more easily than he could do with the assistance only of grammars and dictionaries.

These notes are arranged as clearly as possible, with distinct numbers by which reference is made to them in the exercises, and a table of contents is given by aid of which they may be readily found at once when required.

## I.—FINAL

§ 2. Final sentences express intention or purpose, and are usually introduced by one of the conjunctions meaning 'in order that,' namely *ώς*, *ὅπως*, and *ἴνα*.<sup>1</sup>

**RULE OF SEQUENCE:** The regular usage is to employ the *subjunctive* where the main verb is in a *primary* tense (pres. fut. perf.), the *optative* where the main verb is in a *historic* tense (imp. plup. aor.). [The negative is always *μή*.]

This may be called the *strict sequence*.

(*Primary.*)

*ἀνήσομαι τὸν ἵππον ἵνα χρήσωμαι αὐτῷ.*  
'I will buy the horse that I may use him.'

(*Historic.*)

*ἀπῆλθον ἐκεῖθεν ὅπως μὴ ἴδοιμι αὐτόν.*  
'I went away that I might not see him.'

§ 3.—NOTE 1.

Beginners should notice that it is the mood, not the tense, of *χρήσωμαι* and *ἴδοιμι* which is important: they might either of them be the present, as well as the aorist, as far as the rule of sequence goes, but subjunctive and optative respectively they must be, to preserve the strict sequence. To put it briefly, what in Latin is sequence of tenses in Greek is SEQUENCE OF MOODS.

§ 4.—NOTE 2.

But constantly after a past or historic verb the Greeks changed the dependent verb from the historic sequence to the primary, that is, from the optative to the subjunctive. The object was, to gain *vividness* of expression by repre-

<sup>1</sup> *ώς* and *ὅπως* may have *ἄν* in primary time.

senting the motive as present, so that the reader is transported graphically into the time when the events narrated were occurring, and, so to speak, sees the minds of the actors at work. This may be called the *vivid* sequence.

Thus:

ἐν νῷ εἰχον τοὺς ἑσπλοὺς ἐμφράξαι, ὅπως μὴ γῇ ἐκείνοις ἐφορμήσασθαι.—THUC.

‘They were thinking of blocking up the entrance, that they [the enemy] might not be able to blockade the port.’

[Strict sequence  $\epsilon\iota\eta$ .]

πλοῖα κατέκαυσεν ἵνα μὴ Κῦρος διαβῆ.—XEN.

‘He burnt the ships that Cyrus might not cross.’

[Strict sequence  $\delta\iota\alpha\beta\alpha\iota\eta$ .]

### § 5.—NOTE 3.

A rare but quite regular use of the final particles is, in certain cases, with the historic tenses of the indicative. This is used when you wish to express that something in the past *ought to have been* or *might have been otherwise* than it was, in order that some other purpose *might have been* fulfilled which was not. Thus:

χρῆν νόμον εἶναι μὴ ἐρᾶν, ἵνα μὴ πολλὴ σπουδὴ ἀνηλίσκετο.

—PLATO.

‘We ought to have had a law against love, that much trouble *might not have been* wasted.’

ἄξιον γῇ παρεῖναι ἵνα ἥκουσας.—PLATO.

‘It was worth being there, in order that you *might have heard* him.’

[This construction, like the English ‘ought to have had,’ may refer to *present* time: but it is treated (like the past) as unalterable.]

## § 6.—NOTE 4.

Another common way of expressing the purpose is by the future participle, often with *ώς*:

ἥλθον ἐπὶ τὴν ἡμετέραν δουλωσόμενοι.—THUC.

‘They came against our land to enslave it.’

πρέσβεις ἔπεμψαν λόγους ποιησομένους.—THUC.

‘They sent ambassadors to discuss.’

συλλαμβάνει Κῦρον, ὡς ἀποκτενῶν.—XEN.

‘He seizes Cyrus with the intention of killing him.’

[*ώς* also is used to express the *presumed* intention: *ἥλθεν ὡς αἰτήσων*, ‘he came *as though* to ask’.]

## § 7.—NOTE 5.

Another way is with *ὅς* or *ὅστις*, and the future indicative. Observe, the Latin idiom of the *relative with the subjunctive* is inadmissible, and this is its Greek substitute:—

δέομαι ἄλλον τινὸς λόγου ὅς με πείσει.—PLATO.

‘I need another argument to convince me.’

## § 8.—NOTE 6.

Here should be noticed the special usage, which is very frequent and very convenient, of *ὅπως* and *ὅπως μή* with the future indicative, after verbs of *precaution* and *consideration* and the like. It is not exactly final, but borders closely upon that class, and in some cases shades off into it. The negative is always *μή*.

(*Primary Time.*)

ὅπως τὰ παρόντα ἐπανορθωθήσεται δεῖ σκοπεῖν, καὶ μὴ προελθόντα ἔτι πορρωτέρω λήσει ὑμᾶς—DEM. *Phil.* 2.

‘You must consider how best the present troubles shall be

set straight, and not advance yet further without your knowledge.'

λέγειν δεῖ καὶ πράττειν ὅπως ἐκεῖνος παύσεται.—DEM.  
Phil. 3.

'We must speak and act with the view of stopping him.'

(*Historic Time.*)

This will become, by strict sequence, *fut. optative* after leading historic verb<sup>1</sup>:

ἐπεμελεῖτο ὅπως μὴ ἀσιτοι ἔσταιντο.—XEN. Cyr. VIII. i. 43.

'He took care that they should not be in want of food.'

But more frequently the principle of Vividness (see § 4) will keep the Indicative):

ἐπρισσον ὅπως τις βοήθεια ἥξει.—THUC.

'They tried to arrange that help should come.'

ἐπεβίων . . . προσέχων τὴν γνώμην, ὅπως ἀκριβές τι εἴσομαι.—THUC. v. 26.

'I was alive at the time . . . paying attention with the view of getting accurate information.'

ὅπως πλεύσεται προείδετο.—DEM.

'He took precautions that it should sail.'

It may help the learner to enumerate a few of this class of verbs:

σκοπῶ, ἐπιμελοῦμαι, φροντίζω, βουλεύω, φυλάττω, ὁρῶ, πράττω, μηχανῶμαι, παρασκευάζομαι, and sometimes δέδοικα.

### § 9.—NOTE 7.

In dialogue, there appears a similar usage *without the verb* of precaution, with the second person of the future; amounting, in fact, to a by-form of the imperative.

<sup>1</sup> This, however, is rare.

Just as we say: 'Mind you go away before he comes,' meaning what is really equivalent to an imperative, so in Greek: *ὅπως ἀποχωρήσεις πρὶν ἐλθεῖν ἐκεῖνον*, where the principal verb *ὅρα* or *σκόπει* ['see how you shall go,' literally] is readily understood before the *ὅπως*.

*ὅπως οὖν ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας*.—XEN.

'See then that you be men, worthy of freedom.'

*ὅπως μὴ ἐρεῖς ὅτι ἔστι τὰ δώδεκα δύο ἔξι*.—PLATO.

'Mind you don't tell me 12 is twice 6.'

This is a very neat usage, and constant in dialogue: and it is a natural extension of this, as the sentence amounts to an order or prohibition, to use it indirectly after the *ordering* or *prohibiting verb*:

*παραγγέλλει ὅπως μὴ ἔσονται*.—PLATO.

'Bids them not be.'

*ἀπηγόρευες ὅπως μὴ ἀποκρινοίμην*.—PLATO.

'You forbade me to answer.'

[*ἀποκρινοίμην* is *future optative*.]

*N.B.*—For the construction of 'Fearing' verbs, which closely resembles that of the Final clause, see § 192.

## II.—DELIBERATIVE.

§ 10. Another use of the subjunctive and optative, closely allied to the final, is that which occurs when, not the *purpose* exactly, but the *course to be pursued*, is being considered; as in the sentences:

<i>ποῖ ἴω;</i>	<i>εἴπωμεν, ή σιγῶμεν;</i>
<i>'Where am I to go?'</i>	<i>'Are we to speak, or be silent?'</i>

This use, as is natural, is confined to *interrogative* sentences, and may be employed either directly or indirectly. The two given above are direct deliberatives; if we introduce another verb for them to be subordinate to, we shall get the indirect deliberative:

οὐκ ἔχω ὅποι ἴω. | οὐκ εἶχον ὅποι ἴοιμι.  
 'I don't know where to go.' | 'I did not know where to go.'

And from these examples we see that, exactly as in the final sentences, the regular sequence holds, *i.e.* after primary tenses of the principal verb the deliberative verb is subjunctive; after historic tenses, optative. A moment's consideration will show that ordinarily the optative is not required in the direct form. The following examples will further illustrate this usage:

οὐκ ἔχων ὅπως τῶν εἰρημένων ἐξαπαλλαγῆ, ὑφίσταται τὸν πλοῦν.—THUC.

'Not knowing how to escape from what he had said, he undertakes the expedition.'

οὐκ εἶχον ὅ, τι χρήσαντο ἑαυτοῖς.

'They did not know what to do with themselves.'

So with  $\epsilon i$  = 'whether':

ἐπήροντο εἰ παραδοῖεν τὴν πόλιν.—THUC.

'They asked whether they were to hand over the city.'

### § 11.—NOTE 1.

The deliberative subjunctive is constantly found, without any particle of interrogation, coupled with some such phrase as 'do you wish?' Thus:

βούλει οὖν αὐτὸν πείθωμεν;—PLATO.

'Do you wish then that we should persuade him?'

[Probably *two* clauses originally, both interrogative: 'Do you wish it? Are we to persuade him?'

### § 12.—NOTE 2.

The substitution of the subjunctive for optative, with a leading verb in historic time, precisely as in Final Sentences (see § 4), is made here also, for the same reason of Vividness. Thus:

ἡπόρουν ὅθεν χρήματα λάβωσι [for λάβοιεν].

'They did not know where to get money from.'

Or again, with *εἰ* and *εἴτε* used interrogatively ('whether').

Ἐβούλεύοντο εἴτε κατακαύσωσιν, εἴτε ἄλλο τι χρήσωνται.—  
THUC.

'They considered whether they should burn them, or do something else with them.'

[In the deliberation they said *κατακαύσωμεν*; and in the vivid sequence the subj. is retained.]

### § 13.—NOTE 3.

The negative in the deliberative clause is *μή*.

### III.—CONDITIONAL SENTENCES.

§ 14. The proper form of conditional sentence in all languages is 'if . . ., then . . .'

The *if*-clause is called *Protasis*, the *then*-clause *Apodosis*.

We say 'if' when we wish to *put a case*; and this use is naturally of three kinds<sup>1</sup>:

(1) We put a case when we assume a thing as a fact, whether we really think so or not. Thus :

'If you are well, I am glad.'

'If you intend to bathe, you are wise.'

'If he stole the money, he will be condemned.'

(2) When the thing has not occurred, but we wish to indicate the consequences, supposing it did occur; and this supposition naturally falls into two classes, according to its character.

(a) *Near* or *practical* supposition :

'If you come, I shall come too.'

'Should it so turn out, we shall be lucky.'

<sup>1</sup> The instances here are Particular Suppositions, *i.e.* refer to special events. The forms given in (2) may be also General Suppositions, meaning, 'If *ever* you come,' . . . 'if *ever* he gave me a book,' . . . etc. There are two other forms of General Suppositions, Present and Past, given on pp. 14, 15.

(b) *Remote or speculative* supposition :

‘If I were to do it, I should be mad.’

‘If he gave me the book, I should read it.’

(3) When the event has already occurred (or is already occurring) *otherwise* than as supposed. (*Privative.*) As :

‘If I had gone there, I should have found him,’ [implying ‘but I did not go there, and so did not find him’].

‘If we had not been dining, we should have welcomed you,’ [‘but we are dining, and so don’t welcome you’].

In Greek (1) is indicative in protasis, indicative in apodosis. As :

εἰ εὐ ἔχεις, γέγηθα.

εἰ λούεσθαι μέλλεις, σωφρονεῖς.

εἰ ἔκλεψε τὸ ἀργύριον, κατακριθήσεται.

(2) (a) Subjunctive in protasis, indicative in apodosis<sup>1</sup>:

ἐὰν ἔλθης, ἀφίξομαι κάγω.

ἐὰν οὖτω γένηται, εὐτυχήσομεν.

(b) Optative in protasis, optative in apodosis :

εἰ τοῦτο δρφήν, μαινοίμην ἄν.

εἰ δοίη μοι τὴν ἔνγγραφήν, ἀναγνοίην ἄν.

(3) Past indicative in protasis, past indicative in apodosis:

εἰ ἐκεῖσε ἀπῆλθον, εῦρον ἄν αὐτόν.

εἰ μὴ ἐδειπνούμεν, ἐδεχόμεθα ἄν σε.

[The Greek sentences translate the English in order.]

OBSERVE FOUR THINGS :

(a) It is the *mood*, not (as in Latin) the *tense*, which determines which kind of conditional it is.<sup>2</sup>

(b) If a negative is required in the protasis it is *μή*, not *οὐ*.

<sup>1</sup> For *έάν* and subj., *εἰ* with fut. ind. is also used: it is then strictly a case of (1).

<sup>2</sup> (2) and (3) are distinguished by *ἄν*.

(c) In (2) (b) and (3) [that is, wherever in English we say 'should do,' or 'should have done'], *ἄν* is required, and of course in the apodosis.

(d) In (2) (a), where subjunctive is used in the protasis, the conjunction must be *ἔάν*, not *εἰ*.

§ 15.—NOTE 1.

The next difficulty, after mastering the conditional sentences in *Oratio Recta*, is to know how to deal with them when they occur in *Oratio Obliqua*.

Now in the *Oratio Obliqua*, after verbs of *saying* and *thinking*, the principal verb of the conditional sentence, as of every other, is naturally in the *infinitive*. See below § 24—§ 26.

Thus § 14, (2) (b), put obliquely, would become:

ἔφην, εἰ τοῦτο δρῶη, μαίνεσθαι ἀν αὐτόν.<sup>1</sup>

'I said that if he were to do this he would be mad.'

ἔφην, εἰ δοίη μοι τὴν ξυγγραφήν, ἀναγνῶναι ἀν.

'I said that if he gave me the book I would read it.'

(3), put obliquely, would become:

ἔφην, εἰ ἐκεῦτε ἀπῆλθον, εὑρεῖν ἀν αὐτόν.

'I said that if I had gone away thither, I should have found him.'

ἔφης, εἰ μὴ ἐδειπνοῦμεν, ἡμᾶς δέχεσθαι ἀν σε.

'You said, that if we had not been dining, we should have welcomed you.'

If the oblique depends on a verb in a historic tense, the strict sequence would require that any subjunctive or present indicative in the protasis, as in (1) and (2), should become optative.

Thus § 14, (1) would be:

γεγηθέναι ἔλεγον εἰ εὖ ἔχοι.

(2) εὐτυχήσειν ἔφαμεν εἰ οὕτω γένοιτο.

<sup>1</sup> Inf. with *ἄν* may mean 'would do' or 'would have done.' See § 16, note (b).

But precisely as in the case of *ὅτι* after a past verb [see *Orat. Obl.*, § 27], so with oblique conditional sentences, the primary time is retained in the protasis for the sake of vividness. Thus, in (1) and (2) it is more common to find the livelier forms :

(1) *γεγηθέναι ἔλεγον εἰ εὖ ἔχει.*  
 (2) *εὐτυχήσειν ἔφαμεν ἐὰν οὕτω γένηται.*

### § 16.—NOTE 2.

Similarly after verbs of *knowing* and *perceiving*, which take a *participle* instead of *infinitive* in the subordinate clause, the participle is used with *ἂν* in the conditional sentence. It will only be necessary just to show, without further explanation, what (2) (b) and (3) would become in this case :

(2) (b) *γνοθόμην μανόμενον ἀν αὐτόν, εἰ τοῦτο δρψη.*  
*ἡπίστατο, εἰ δοίη μοι τὴν ξυγγραφήν, ἐμὲ ἀν αναγνόντα.*

(3) *γῆδειν, εἰ ἐκεῦσε ἀπῆλθον, εὐρὼν ἀν αὐτόν.*  
*ἔγνως ἡμᾶς, εἰ μὴ ἐδειπνοῦμεν, δεχομένους ἀν σε.*

Observe two things :

(a) The nominative, not the accusative, of the participle is used, when it has the same subject as the principal verb [see *Oratio Obliqua*, § 28].

(b) Both with the participle- and the infinitive-construction, the protasis alone shows which form of the conditional sentence it is. Thus, *οἶδα δράσας ἂν* = 'I know that I should do,' and 'I know that I should have done' indifferently. The protasis decides readily which it is.

All the remarks about the protasis in § 15 are true also of the participle-construction.

§ 17. N.B.—In this section it was thought better not to take examples out of the Greek writers, because it would not have been possible to find there the *same* sentences direct and oblique; and this is much the clearest way of showing what changes they undergo when transferred from one to the other.

§ 18.—NOTE 3.

It is quite as good Greek in the *Oratio Obliqua* to use *ὅτι*, as to use infinitive or participle. In that case the conditional sentence remains as it was in the *Oratio Recta*: except that after a *past* principal verb the strict sequence requires that all primary verbs in the conditional shall be changed to the optative to suit the time of the main verb. The following instances (where we shall still employ the examples of § 14) will make this clear without further words :

(1)  $\epsilon\hat{\iota}\pi\epsilon\nu^*$  *ὅτι γεγγθῶς εἴη εἰ εὖ ἔχοι.*  
 (2) (a)  $\epsilon\hat{\iota}\pi\omega\nu$  *ὅτι εἰ ἔλθοι ἀφιξοίμην κάγω*  
 $\epsilon\hat{\iota}\lambda\epsilon\gamma\omega\nu$  *ὅτι εἰ οὕτω γένοιτο εὐτυχήσοιμεν.*

(2) (b) and (3) not being primary would not be changed after *ὅτι*. Here again, however, the principle of Vividness would hold, and we should just as often find the strict sequence not observed, and *γέγγηθε*, *ἔχει*, *ἐὰν ἔλθῃ*, *ἀφίξομαι*, etc., retained.

§ 19.—NOTE 4.

It should be observed that where a conditional sentence comes after a verb of saying or thinking (*i.e.*, is oblique), if there is a negative, the *ἀν*, which is the mark of the conditional, has a tendency to be displaced, and to appear before the principal verb, so that it seems to belong to the wrong verb.

<sup>1</sup> *ἔφην* is not generally used with *ὅτι*.

So the natural Greek for 'he said he would not do it' is *οὐκ ἀν ἔφη πρᾶξαι*.

*οὐκ ἀν ἡγεῖτο περιγενέσθαι*.—THUC. iv. 8.

'He thought he would not succeed.'

So participles:

*οὐκ ἀν νομίζων αὐτοὺς ἀπολαβεῖν*.—THUC. iv. 8.

'Thinking he would not cut them off.'

#### IV.—INDEFINITE.

§ 20. The moods of indefiniteness, or indefinite frequency in Greek are closely connected with the conditionals, and the principle of their usage is precisely parallel to that of the latter.

The simplest way will be to compare the definite and indefinite sentences, so that the distinction of mood may be clearly understood to correspond to a distinction of meaning.

(*Primary.*)

§ 21. (1) Take these two sentences:

(a.) *τοῦτο ἀπόλωλε ἐφ' ὃ ἐκπλέομεν*.

'This is lost, for *which* we make our expedition,' or '*the object* of our expedition is lost.'

(b.) *ἀπόλωλε ἐφ' ὃ ἀν ἐκπλέωμεν*.—DEM.

'*Whatever* be the object of our expedition, it is lost.'

In (a) the thing which is lost is *a particular thing*; the statement is *particular* (definite); in (b) it is *anything whatever*, the statement is *general* (indefinite).

(*Historic.*)

(2) Again, take these two:

(a.) *ἐπειδὴ προσέμιξαν, οἱ ἐπιβάται ἐπειρῶντο ἐπιβαίνειν*.

'*When* (the ships) had come close, the marines tried to board.'

*i.e.*, a *particular* pair of ships, on a *particular* occasion (definite).

(b.) ἐπειδὴ προσμίξειαν, οἱ ἐπιβάται ἐπειρῶντο ἐπιβαίνειν.  
—THUC.

‘Whenever two ships had come close, the marines tried to board.’

i.e., *any* pair of ships, which happened *constantly* in the battle (indefinite).

From these examples we see what the usage is. When the time is *primary*, the conjunction or relative has *ἄν*, and the verb is *subjunctive*. When the time is historic, there is no *ἄν*, and the verb is *optative*. To give familiarity, let us take these further examples, which it will be sufficient merely to translate, without further explanation. [Negative *μή*.]

(1) *Primary*:

ὅποι ἀν στρατηγὸν ἐκπέμψητε, οἱ ἔχθροὶ καταγελῶσι.—DEM.

‘Wherever you send out a general, your enemies laugh at you.’

ὅσῳ ἀν τις μᾶλλον ἔξελέγχῃ, . . . τοσούτῳ συμβουλεῦσαι χαλεπώτερον.—DEM.

‘The more one proves . . . the harder it is to advise.’

ὅπως ἀν ἐθέλη πειρώμεθα περαίνειν.—PLATO.

‘In whatever way he may be willing let us try to finish it.’

So *ἐὰν* is used = ‘if ever.’ [General Supposition.]

γελᾶτε ἦν τισι λοιδορηθῶσι.—DEM.

‘You laugh if ever they abuse anybody.’

(2) *Historic*:

δπότε κελευσθείη προθυμία ἐγίγνετο.—THUC.

‘Whenever the word was given there was great enthusiasm.’

οἱ δὲ καιομένου ἄλλου ἐπιβαλόντες ὅν φέροιεν ἀπήσαν.—THUC.

‘And constantly, while one was burning they threw (on the pyre) *the one they were carrying* and went away’ [of the dead bodies in the plague].

So also *εἰ* is used = 'if ever.' (General Supp. Past.)

*εἰ πγ ὅρφη διεσπασμένον τὸ στράτευμα, ξυνῆγε.*—THUC.

'If he saw anywhere gaps in the ranks, he closed them up.'

§ 22.—NOTE 1.

When the principal verb is in historic time (but only when the indefinite clause is in *Oratio Obliqua*), here too, as in other cases, we often find the vivid sequence.

*ἔδόκει ναυτικὸν παρασκευάζεσθαι ὅθεν ἀν δύνωνται.*—THUC.

'They resolved to procure a fleet from whatever source they could.'

[instead of *ὅθεν δύναιντο*, the strict sequence.]

*εἴρητο γὰρ, ὅταν γένηται τοῦτο, ιππέα πέμψαι.*—THUC.

'He had been ordered to procure a fleet from whatever source they could.'

[Strict sequence *ὅτε γένοιτο*.]

*εἰπεν ὅτι, ἐπειδὰν πρὸς τὴν καρδίᾳ γένηται, οἰχήσεται.*—PLATO.

'He said that as soon as ever it reached his heart, he would be dead' [of Socrates].

[Strict sequence *ἐπειδὴ γένοιτο*.]

V.—ORATIO OBLIQUA.

§ 23. Perhaps the most important point in mastering the first stages of Greek prose writing is the thorough understanding and ready use of all the idiomatic methods of handling the *Oratio Obliqua*. We have already had to deal with this slightly in treating of the conditional sentence and elsewhere: but it is necessary now to go a little more completely into the matter.

We shall assume that it is understood, without further explanation, what *Oratio Obliqua* is, namely, not direct

narrative, but the thoughts or sayings of a person reported, and not in the original speaker's words, but in the words of the reporter.

Now in Latin we have been accustomed to a division of oblique forms of speech into three clearly-distinguished classes: oblique statement, oblique question, and oblique petition; the three corresponding usages, speaking generally, being accusative with infinitive, subjunctive, and a final sentence with *ut*.

It will probably be simplest if we follow this natural division of sentences, and see what becomes of it in Greek.

And first let us begin with the oblique statement, which very often is alone called *Oratio Obliqua*; being indeed the commonest, and the most distinctly oblique, form.

#### § 24.—I. OBLIQUE STATEMENT.

Just as in Latin, so in Greek the accusative with the infinitive is the natural way of expressing the oblique statement. Or, perhaps, we should be more correct in saying that in Greek it is *one* of the natural ways; for there are others, as we shall see.

25. (a.) It is then employed after verbs of *saying* and *thinking* [negative *οὐ*]. Thus:

*οἴόμενοι τὴν βουλὴν οὐ ψηφιεῖσθαι*.—THUC.

‘Thinking the senate would not vote.’

*οὐ βεβαίος φάσκων εἶναι Λακεδαιμονίοις*.—THUC.

‘Saying that the L. were not trustworthy.’

*ἐν ταῖς σπονδαῖς ἐγέγραπτο εὑρκον εἶναι*.—THUC.

‘It was agreed in the treaty that it should be lawful.’

#### § 26.—NOTE 1.

But verbs of *feeling* and *knowing* [perception as opposed to statement proper] prefer the accusative with the

participle, and not, as in Latin, the accusative with the infinitive.

*εἰδότες τοὺς Ἀθηναίους χειμάζοντας.*—THUC.

‘Knowing that the A. were wintering.’

*ἔγνωσαν οὐ πραχθεῖσαν τὴν ξυμμαχίαν.*—THUC.

‘They found that the alliance had not been concluded.’

*ώς γῆσθοντο προσπλέοντας αὐτούς.*—THUC.

‘When they perceived that they were approaching.’

If, however, the perception-verb is in itself a participle, and both verbs have the same subject, to avoid the clumsiness of two participles in the same case, one depending on the other, the dependent clause may revert to the infinitive.

*αισθόμενος οὐκ ἀν πειθεῖν αὐτούς.*—THUC.

‘Perceiving that he should not persuade them.’

### § 27.—NOTE 2. INFINITIVE ATTRACTION.

When the subject of the main verb is the same as the subject of the oblique verb (or participle) the *nominative* is used instead of the *accusative*, by a kind of attraction.

*οὐκ ἔφη αὐτὸς ἀλλ' ἐκεῖνον στρατηγεῖν.*—THUC.

‘He said “not I, but you, are general.”’

[Observe that here both constructions occur.]

*αισθανόμεθα γελοῦντες.*—PLATO.

‘We perceive that we are ridiculous.’

It is surprising what clearness is gained by this convenient usage: we have only to read a report of a speech in an English newspaper to see what a vast improvement some such distinction would make in our own language. For example: ‘Mr. Jones observed that Mr. Smith had not behaved with propriety towards him. He (Mr. S.) had trifled with one of his (Mr. J.’s) most cherished convictions, and he (Mr. J.) must say that he (Mr. S.) etc. . . .’

In Greek the case would save the explanatory parentheses.

§ 28. To avoid mistakes it is perhaps better to add that where the two subjects are the same, and where no emphasis is laid on the subordinate one, the pronoun is usually simply omitted.

ἔφη ἔρειν ὅτι ἄγει.—THUC.

‘He said he would inform them that he was bringing.’

[Not *ἔφη αὐτὸς ἔρειν*, as beginners who have mastered the principle of § 27 often write.]

§ 29.—NOTE 3.

A very frequent and idiomatic use of the *Oratio Obliqua* is the following.

The accusative with the infinitive being so clear a mark of the oblique, it is not necessary always to have a distinct word like ‘he said’ for it to depend upon. The Greek writers often drop into this construction quite suddenly, if the reader is prepared (by any word or hint preceding) for a sentence in the oblique form. Thus :

τοῦτο ἐσ ὑποψίᾳν καθίστη τὴν Πελοπόννησον δίκαιον γὰρ ἔλναι, etc.—THUC.

‘For this threw the P. into a state of suspicion : for (they felt) that it was just . . .’

[Here the word *ὑποψίᾳ* prepares the way for *Orat. Obl.*]

ἔθάρσυνε καὶ οὐκ εἴα ἐνδιδόναι τὴν γὰρ γνώμην οὐχ ἡσσῆσθαι.—THUC.

‘He encouraged them, and urged them not to give in : for (he said that) their spirit was not broken.’

[Here *ἔθάρσυνε* leads up to the *Orat. Obl.*]

The following example also resembles these, though there actually is a word of speaking.

Κορίνθιοι ἀντέλεγον, πρόσχημα ποιούμενοι μὴ προδώσειν. δμόσται γὰρ αὐτοῖς ὅρκους.—THUC.

‘The Corinthians replied, alleging the plea that they would not abandon them : for (they said) they had sworn oaths to them.’

So again :

μηχανὰς ὅτι οὐ κατῆλθεν ἔχων, ἀμαρτεῖν ἐδόκει· ἔλειν γὰρ ἀν τὴν πόλιν.—THUC.

‘He felt he had made a mistake in not bringing battering engines : for (he thought) he would have taken the city.’

§ 30. (b) It is however equally good Greek and equally common to find, not the accusative with the infinitive, in the oblique statement, but the finite verb with *ώς* or *ὅτι*. [Negative *οὐ*.]

The mistake which beginners (who have learnt Latin) often make here is to use the subjunctive. *No verb is ever made subjunctive in Greek by the Oratio Obliqua.* The strict rule of the sequence is, as usual, dependent upon the division into primary and historic tenses of the principal verb: and it is to the effect that *ώς* or *ὅτι* in Primary Time does not alter the mood of the verb, and in Historic Time takes the Optative.

### Primary.

λέγω σοι ὅτι δύο ταῦτ' ἔστιν ἐρωτήματα.—PLATO.

‘I tell you that these are two distinct questions.’

ὅτι μέγας Φίλιππος ηὔξηται παραλείψω.—DEM.

‘That Philip has grown powerful I will forbear to mention.

λογισάσθω τοῦθ' ὅτι εἴχομέν ποτε Πύδναν.—DEM.

‘Let him reflect that we once had Pydna.’

[Here *λογισάσθω* is Primary, because all Imperatives, whatever their tense, must necessarily be so.]

### Historic.

ἔλεγον ὅτι παντὸς ἄξια λέγοι.—XEN.

‘They said that his advice was excellent.’

ἐπιστάμενος ὅτι φεύξοιτο, μηνύει (historic pres.).—THUC.

‘Knowing that he would fly, he informs them. . . .’

## § 31.—NOTE 1.

The principle of presenting vividly the reported speech (which we have already noticed several times) is so natural, however, to a Greek, that it is even commoner to find, instead of the *Optative* (after a verb in historic time), the *Indicative*: so that the actual tense and mood used by the speaker is preserved in the reported speech.

εἰπόντες ὅτι πρέσβεις πέμψουσιν, ἀπῆλθον.—THUC.

‘They went away, saying that they would send ambassadors.’

[πέμψοιεν would be the strict sequence.]

ἐπελαθόμην ὅτι ὅψον ἔξουσι.—PLATO.

‘I forgot that they would of course have a relish.’

[Strict sequence ἔξουιεν.]

δεινὰ ἐποίουν, πυνθανόμενοι ὅτι συμμαχίαν πεποίηνται.—THUC.

‘They were indignant when they learnt that they had made an alliance.’

[Strict sequence πεποιημένοι εἰεν.]

And not unfrequently the two usages are mixed.

ἔλεγον ὅτι Κῦρος μὲν τέθνηκεν, Ἄριαῖος δὲ πεφευγὼς εἴη.—XEN.

‘They said that Cyrus was dead, and Ariaeus had fled.’

λέγοντες ὅτι κρατήσουσι, καὶ ὁ περίπλους οὐκέτι ἔσοιτο.—THUC.

‘Saying that they would beat them, and that the passage round (the island) would no longer be open.’

§ 32. (c) A special Greek idiom which should be particularly noticed is the following. After *θαυμάζω*, *ἄχθομαι*, *ἀγανακτῶ*, *αισχύνομαι*, *φθονῶ*, *μέμφομαι*, and, generally, words of *emotion*, we find frequently not *ὅτι*, but *εἰ*. [The motive of this doubtless is the Greek delicacy, which accounts for so many peculiarities of usage, and which

induces the writer to *understate*, especially anything which has to be found fault with: and here, therefore, to put even facts as if they were suppositions.]

ἐκεῖνο θαυμάζω, εἰ νῦν ὁκνεῖτε ἔξιένται.—DEM.

‘I am surprised at this, that you hesitate now to march out.’

ἀγανακτῶ, εἰ μὴ οἶός τ’ εἰμὶ εἰπεῖν.—PLATO.

‘I am indignant that I cannot express.’

δεινὸν ποιούμενοι, εἰ μὴ εἴσονται.—THUC.

‘Thinking it scandalous that they should not know.’

§ 33. The principal clause in the oblique statement having now been explained, our next difficulty is to know what to do with the dependent clause. Here, again, Latin is liable to mislead us, since in Latin the dependent verbs in *Oratio Obliqua* have to be subjunctive.

Thus in Latin, ‘he said that the coat he wore was woollen’ would be ‘*dixit togam quam haberet laneam esse.*’

Once more, then, let us remember that in *Greek* the *subjunctive is never due to Oratio Obliqua.*

§ 34. (1) When the principal verb is primary.

Here the dependent clauses are left *just what they would be if it was direct statement, not oblique*:

λέγω δὲ πολλοὶ ἔαν λάθωσι . . . καταγελαστοί εἰσι.—  
PLATO.

‘I say that most people if not found out . . . are ridiculous.’

ἔαν δ’ ὑμεῖς λέγητε, ποιήσειν φησὶ ὁ μὴ αἰσχύνην φέρει.—  
XEN.

‘He says that if you say so, he will do what brings him no shame.’

§ 35. (2) When the principal verb is historic.

(a) Here, according to the strict sequence, all *subjunctives* would by rights become optative.

ἐλογίζοντο ὡς, εἰ μὴ μάχοιντο, ἀποστήσοιντο αἱ πόλεις.—*XEN.*

‘They calculated, if they did not fight, the cities would revolt.’

[*Oratio Obliqua* turns ἐὰν μάχωνται into εἰ μάχοιντο.]

ἐνόμιζεν, ὅσα προλάβοι, βεβαίως ἔξειν.—*DEM.*

‘He thought he should be secure possessor of whatever he took first.’

[*Oratio Obliqua* turns ὅσα ἀν προλάβη into ὅσα προλάβοι.]

§ 36. (b) If the dependent verb is indicative (in relative sentences, temporal sentences, etc.), still by strict sequence the *Oratio Obliqua* can turn them into optatives.

εἶπε ὅτι ἄνδρα ἄγοι ὅν εἰρξαι δέοι.—*XEN.*

‘He said he was bringing a man whom they must imprison.’

[*Oratio Obliqua* turns ὅν δεῖ into ὅν δέοι.]

ἀπεκρίνατο ὅτι μανθάνοιεν ἢ οὐκ ἐπίσταιντο.—*PLATO.*

‘He answered that they learned what they did not know.’

[*Oratio Obliqua* turns ἀ ἐπίστανται into ἀ ἐπίσταιντο.]

§ 37. (c) But really it is equally common to find the vivid sequence, *i.e.* both indicative and subjunctive (after historic verb), in the dependent clauses; in the case of the indicative, perhaps commoner.

Subjunctive retained ; common :

*νόμον ἔφασαν εἶναι, ὅν ἂν γέ τὸ κράτος τῆς γῆς, τούτων καὶ τὰ  
ἰερὰ γίγνεσθαι.*—THUC.

‘They said it was a law that those who were masters of the territory should also hold the temples.’

[Strict sequence, *ὅν εἴη*.]

*οὐκ ἔφασαν ἰέναι, ἐὰν μή τις χρήματα διδῷ.*—THUC.

‘They refused to go unless some one gave them money.

[Strict sequence, *εἰ δοίη*.]

Indicative retained ; very common :

*ἔφασαν ἀποκτενεῖν οὓς ἔχουσι*—THUC.

‘They said they would kill the prisoners they had.’

[Strict sequence, *ἔχουεν*.]

### § 38.—NOTE 1.

A special usage in the dependent clause of the oblique must be noticed, thoroughly idiomatic but rare.

In Thucydides, and still more frequently in Plato, we find, in reporting what somebody else said, that the accusative with the infinitive construction (which properly belongs only to the *principal* verb of the *Oratio Obliqua*), is extended, by a kind of attraction, even to the *subordinate* sentences.

This is a wonderful instance of the flexibility of the Greek language and syntax ; and, as a matter of style, the usage is very effective in keeping well before the mind that what is being said is all *reported* from another.

[In English this instinct can only be satisfied by the clumsy device of changing the tense, as, ‘Mr. Brown observed, that when he came to the meeting he *was* not expecting to find the general sense there *was* of the,’ etc. : where one ‘*was*’ = ‘*was*,’ the other = ‘*is*’ ; or else by

constantly inserting 'he said,' as is common in colloquial English.]

ἔφασαν αὐτοὶ τοῦτο ἂν ἔχειν εἰ δυνηθῆναι κρατῆσαι.—  
THUC. [For ἐδυνήθησαν.]

'They said they would themselves have had this privilege, had they been able to conquer.'

λέγεται ὅτε ἀλλοσθαὶ αὐτὸν τὸν Ἀπόλλω χρῆσαι.—THUC. ii. 102. [For ἥλατο].

'It is said that when he was wandering Apollo prophesied.'

ἔφη, ἐπειδὴ οὐδὲ ἐκβῆναι τὴν ψυχήν, πορεύεσθαι μετὰ πολλῶν.—PLATO, Rep. x. [For ἔξεβη ή ψυχή or ἐκβαίη.]

'He said, that after his soul had gone out of him, he went away with a large company.'

ἀφικνεῖσθαι ἔφη εἰς τόπον ἐν φ δύ' εἶναι χάσματε. PLATO, Rep. x. [For ἔστιν or εἶη.]

'He said he came to a place where there were two gulfs.'

πείσειν γὰρ αὐτὸς Ἀθηναίους, ὥσπερ καὶ νῦν ἀντιλέγειν.—  
THUC. v. 44. [For ἀντιλέγει or ἀντιλέγοι.]

'For (he said) he would persuade the Athenians, just as he was now speaking against it.'

**§ 39.** Before passing on, it would be well to notice the remaining uses of the accusative with the infinitive, which are so much more extensive than in Latin, and which add so much to the flexibility and power of the Greek.

The accus. inf., then, is employed :

- (1) After verbs of *requesting*, *requiring* (indirect petition).
- (2) After *ώστε* (consecutive).
- (3) After *πρίν* (temporal).
- (4) After the article *τό*, making the sentence into a kind of substantive.

(1), (2), and (3) will be treated in their proper places below, but (4) is naturally explained here.

In English we say :

‘The fact that mortals err is not surprising’;

(where the words in Italics explain the fact, and ‘fact’ is the nom.)

In Greek with far greater neatness ‘that mortals err’ is acc. with inf., ‘fact’ is omitted, and the acc. inf. clause is regarded as a new substantive with *τό*. It then becomes

*τὸ [ἀμαρτάνειν ἀνθρώπους] οὐδὲν θαυμαστόν*.—XEN.

Other instances are :

*δορυφοροῦσιν ὑπὲρ τοῦ [μηδένα βιαιῷ θανάτῳ ἀποθνήσκειν]*.—XEN.

‘They fight on behalf of the (cause) that none should be violently put to death.’

*τῷ [καταλιπόντας αὐτόν οἴχεσθαι]*.—XEN.

‘By the (fact) that they left him and ran away.’

*σκοπῶν τὸ [τὰ χωρία ἀπολωλέναι]*.—DEM.

‘Considering the (fact) that the fortresses have been lost.’

Observe, that in these three instances the new substantives thus formed (which I have put in brackets, to be clearer) are *declinable*, the three examples being respectively genitive, dative, and accusative :

And notice that the *article alone* is declined, no other change being made.

#### § 40.—NOTE 1.

Observe also that the rule of the infinitive attraction is observed here too (as was to be expected), making the subject of the inf. nominative if it is the same as the principal subject.

οὐδενὶ πλέον κεκράτηκε τῆς πόλεως ἢ τῷ [πρότερος πρὸς τοῦ πράγμασι γενέσθαι].—DEM.

‘(Philip) has mastered the city by nothing more than by *setting to work first*.’

ἵπερ [τοῦ γενέσθαι κύριος] πραγματεύεται.—DEM.

‘He schemes, for obtaining the mastery.’

ἐπὶ τῷ [δοῦλοι εἶναι].—THUC.

‘On condition of being slaves.’

And with *ἄν*.

οἱ Ἀθηναῖοι διὰ τὸ [ἄσμενοι ἀν ἔξελθεῖν].—THUC.

‘The A. because they would have been glad to go out.’

This construction, being at once neat and clear, is often used.

Consider for instance how much more *concrete* (and distinct therefore to a Greek) is the following general observation of Demosthenes, than it would be in English or Latin :

τὸ εὑ πράττειν παρὰ τὴν ἀξίαν ἀφορμὴ τοῦ κακῶς φρονεῖν. διόπερ δοκεῖ τὸ φυλάξαι τάγαθὰ τοῦ κτήσασθαι χαλεπώτερον.

‘Undeserved success is often a cause of ill-judged schemes; accordingly the preservation of advantages is regarded as more difficult than the acquisition.’

Here the construction occurs four times. It may occasionally however become clumsy than the same idea expressed with a conjunction; and then it should be abandoned in favour of the latter.

It may also be remarked, that the usage is truly a form of the *Oratio Obliqua*, as the clause in acc. and inf. is a statement, not directly made, but indirectly contemplated (so to speak) as a cause, condition, fact, idea, origin, notion, etc.

## § 41.—NOTE 2.

The negative in this usage with the article is always *μή*, not *οὐ*.

*ταραττόμεθα ἐκ τοῦ μηδὲν φροντίζειν ὅν ἐχρῆν*.—DEM.

‘We are troubled in consequence of taking none of the care we ought.’

## § 42.—II. OBLIQUE QUESTION.

An interrogation depending on some other word is called an *oblique* question, as, for example, ‘I don’t know who it is’: where ‘who it is’ is the question, and the verb ‘know’ makes it oblique.

Once more, beware of imitating the Latin idiom here: the *subjunctive* has no place in the oblique question; except of course where it would have place in the direct question, *i.e.* in deliberative sentences.

The usage follows the simple rule of the oblique statement with *ὅτι*: that is, the indirect question is *indicative* or *optative*, according as the principal verb is primary or historic. [Negative *οὐ*.]

(*Primary.*)

*οὐ φροντίζω τί ἐροῦσι*.—PLATO.

‘I don’t care what they will say.’

(*Historic.*)

*ἢρόμην ὅπου αὐτὸς εἴη*.—PLATO.

‘I asked where the master (lit. ‘he himself’) was.’

So with *εἰ* interrogative, in sense of ‘whether’.

*ἢρετο, εἴ τις εἴη ἐμοῦ σοφώτερος*.—PLATO.

‘He asked if there was anybody wiser than I.’

## § 43.—NOTE 1.

Exactly however as with *ὅτι* after verbs of statement, so here we constantly find the vivid sequence, *i.e.* the principal verb in the historic time followed by the dependent verb in the indicative.

ἔζητον σε, βουλόμενος διαπνθέσθαι περὶ τῶν λόγων τίνες ἥσαν.—PLATO.

‘I searched for you, as I wanted to hear about your talk, what it had been.’

[*τίνες ἥσαν* is the direct question too.]

ηπόρουν τί ποτε λέγει.—PLATO.

‘I was at a loss to know what he meant.’

[*τί λέγει* direct question.]

έβουλεύοντο τίνα καταλείψουσι.—DEM.

‘They were considering whom they should leave.’

This usage transports the reader at once into the state of mind of the person about whom he is reading; and it is this which makes the usage so lively.

## § 44.—NOTE 2.

If the direct question is (deliberative) subjunctive, then of course, as we have seen above, the subjunctive will be retained in the primary, or vivid historic, sequence. As:

(*Primary.*)

ἀπορῶ ὅπως ἐκδῶ ταύτην.—DEM.

‘I am at a loss how I am to give her a dowry.’

(*Vivid Historic.*)

ηρόμην ποῦ ἔλθω.

‘I asked where to go.’

Or the optative (strict sequence) will be used.

ἢρόμην ὅποι ἔλθοιμι.  
'I asked where to go.'

See above, deliberative sentences. § 10—§ 13.

### § 45.—III. OBLIQUE PETITION.

The oblique petition is the name given to any sentence of the form of an order or request (imperative) when it is made to depend on another word.

Thus 'Go away,' 'Give me sixpence,' 'Take courage,' are direct petitions.

'I bid you go away,' 'She asked me to give her sixpence,' 'The general exhorted them to take courage,' are oblique petitions.

§ 46. If the oblique petition consists of one simple clause, as in the instances given above, the dependent verb is infinitive, as in English, and there is no further difficulty. [Negative *μή*.]

<p>παρανῶ σοι πιθέσθαι.</p> <p>'I advise you to obey.'</p>	<p>ἀξιῶ σὲ μὴ δρᾶσαι τόδε.</p> <p>'I call upon you not to do this.'</p>
<p>εἰπε στρατηγοὺς ἐλέσθαι.</p> <p>'He proposed to choose generals.'</p>	

§ 47. But since this infinitive is used after verbs containing the idea of a wish, command, advice, order, duty, determination, right, necessity, convenience, etc., it naturally results, that if the subordinate sentence is a long or complex one, it becomes practically a case of *Oratio Obliqua*, so that both the dependent clauses are treated like dependent clauses in oblique statement, and the sentence may quite easily slide into the oblique statement (as § 29 above).

In this way the oblique petition acquires the character of the *Oratio Obliqua*, and is rightly classed here.

ἐβούλοντο σφίσιν, εἰ τινα λάβοιεν, ὑπάρχειν ἀντὶ τῶν ἔνδον.  
—THUC.

‘They wished, if they caught anybody, that they should be to them instead of those within.’

παρήγγειλαν, ἐπειδὴ δειπνήσειαν, πάντας ἀναπαύεσθαι.—XEN.

‘They passed the order, that when they had dined, every body should rest.’

[ἐπειδὴ δειπνήσειαν is past oblique for ἐπειδὰν δειπνή-  
σητε.]

ἐψηφίσαντο τοὺς μαχεσαμένους ἐλευθέρους εἶναι.—THUC.

‘They voted that those who had fought should be free.’

ἀξιῶ μηδεμίαν μοι ὄργην γενέσθαι.—DEM.

‘I claim that no resentment shall be felt towards me.’

§ 48. Observe in the last three instances that the full accusative with the infinitive, and not the infinitive only, is used. It is always possible to express the thing asked, advised, demanded, etc., as a regular acc. inf. sentence; and this construction is used whenever it is necessary, or even clearer or more convenient. In general the Greek will naturally follow the English in this matter: where we say ‘to do so and so’ (after a verb of asking) it will be infinitive: where we say ‘that so and so should do so and so’ (*i.e.*, where the Subject is expressly inserted) it will be acc. inf.

## VI.—CONSECUTIVE.

§ 49. It is necessary also in the consecutive sentence to keep clear of Latin. In Greek the *subjunctive* has nothing to do with ‘so that.’

§ 50. I. The regular Greek word for 'so that' is *ῳστε*; and it is found with two constructions:

- (1) With the accusative and infinitive.
- (2) Leaving the verb indicative, or exactly what it would have been if *ῳστε* were away, and it were a *principal* verb.

The difference is sometimes expressed by saying that (1) is the *natural* consequence, whether it actually occurs or not; (2) is the *actual* consequence. And this will do very well to describe the distinction, on the whole, clearly and truly. It follows at once from this, that (1) can be always used, (2) only when you mean to state the fact that the consequence did happen.

The instances, of which I will give several, will make this more clear.

§ 51. (1) Accusative and Infinitive [negative *μὴ*]:

ἐκ τοῦ ἀφανοῦς ὅρμήσας ὥστε μὴ ιδεῖν ἐκείνους.—THUC. 4. 36.

'Starting from an invisible place, so that they could not see him.'

ἴψε τοῦ τείχους, ὥστε μηδένα ἔτι μεῖναι.—THUC. iv. 100.

'It set fire to the wall, so that none could stay there any more.'

κρατοῦντες τῷ πλήθει ὥστε μὴ τὰς πύλας ἀνοίγεσθαι.—THUC.

'Carrying their point by superior numbers, so that the gates should not be opened.'

οὐχ οὕτως ἀφρων εἰμὶ ὥστε βούλεσθαι ἀπεχθάνεσθαι.—DEM.

'I am not such a fool as to wish to be unpopular.'

§ 52. [Obs. A little reflection will show in these examples how far the indicative instead of the infinitive would make a difference in the meaning.

In the first *ῶστε οὐκ εἶδον* would describe not merely the *preparations for concealment*, but also their *success*.

In the second it would make no difference, from the nature of the case, which way it were put.

The third *implies* that the gates were not opened, but regards this as a ‘point carried by a vote’; the indicative would *assert* that it happened.

In the fourth the infinitive is naturally used, as the sentence is negative, and the consequence therefore is one that does not occur.]

§ 53. (2) Indicative [negative *οὐ*]:

*παρέμενον, ὅστε οὐκ ἐγένετο τοῖς ἐπιβουλεύοντι πρᾶξαι δὲ μελλον.*—THUC.

‘They remained on the spot, so that the conspirators had no chance of effecting their object.’

[If he had said *μὴ γενέσθαι* it would have been quite good Greek, but would not have clearly stated that the consequence *did occur*: it would have been the consequence as *designed or contemplated*.]

*τοιοῦτον τι εἰρήκεσαν, ὅστε μᾶλλον ἡξίου πράσσειν.*—THUC. iv. 83.

‘They had said something of such a nature, that he urged them all the more to be active.’

*οὕτως ἀγνωμόνως ἔχετε ὅστ’ ἐλπίζετε.*—DEM.

‘You are so unreasonable that you hope.’

[Compare this with the fourth instance (§ 51) of the other construction.]

*τοσοῦτον ἀφέστηκα τῶν ἄλλων ὅστε οὐδὲ δοκεῖ μοι . . .*—DEM. Phil. iii.

‘I diverge so far from the rest, that I do not even think . . .’

§ 54. But, perhaps best of all, take this instance in Demosthenes where both constructions occur:

[He is speaking of the public spirit of their ancestors, as shown by the contrast between the splendid public and the humble private buildings.]

δημοσίᾳ τοσαῦτα κατεσκεύασαν ὥστε μηδενὶ ὑπερβολὴν λελεῖφθαι· ιδίᾳ οὖτω σώφρονες ἥσαν ὥστε τὴν Ἀριστείδου οἰκίαν, (εἴ τις οὖδεν ὅποια ἔστιν), ὅρᾳ οὐδὲν σεμνοτέραν τῆς τοῦ γείτονος.—DEM. *Olynth.* iii.

‘Publicly they erected such buildings that it is not left for any one to surpass them’ [no emphasis on the *fact*: a mere *consequence*]: ‘privately they were so simple in their habits, that if any one knows what the house of Aristeides is like, he sees’ [emphasis on the *fact*] ‘that it is no grander than his neighbour’s.’

§ 55. Besides this regular use of *ὥστε*, there are several ways in which the usage is extended, sometimes to cases where we should not use ‘so that’ in English: and yet in these cases the expression is so natural and clear, and so much clumsiness is avoided, that it is important for a student of Greek prose to be familiar with them. Four such cases are given below.

§ 56. (a) *ὥστε* = ‘on condition that.’

This is a very neat and idiomatic usage, employed especially where a *restriction is put upon a concession or power*.

διεκόμισαν ὑποσπόνδους, ὥστε ἐάν τις ἀλῷ ἀποδιδράσκων, λελύσθαι τὰς σπονδάς.—THUC. iv. 46.

‘They took them across under a truce, on condition that if any one was caught running away, the truce was at an end.’

ἔξδν ἄρχειν ὥστε αὐτοὺς ὑπακούειν βασιλεῖ.—DEM. *Phil.* ii.

‘It being in their power to be rulers, on condition of themselves obeying the king.’

§ 57. (b) Besides this there are many cases where much trouble is saved by saying ‘so that,’ but the more precise English will not admit it. Thucydides especially employs ὥστε thus loosely but conveniently.

ἀφικομένης ἐπιστολῆς ὥστε ἀποκτεῖναι.—THUC. viii. 45.

‘A letter having arrived suggesting his assassination.’

δεηθέντες . . . ὥστε ψηφίσασθαι.—THUC. i. 119.

‘Begging . . . so as to (get them to) vote.’

ψυχρὸν ὕδωρ ὥστε λούσασθαι.—XEN. *Mem.* iii. 13.

‘The water is cold for bathing.’

σκοπώμεθα μετὰ τῶν πρεσβυτέρων· ἡμεῖς γὰρ ἔτι νέοι ὥστε τοσοῦτο πρᾶγμα διελέσθαι.—PLAT. *Prot.* 314.

‘Let us consider with the elder men: for we are still young for analysing so great a matter.’

§ 58. (c) Very neat and clear again is the use of ὥστε after a comparative in phrases like ‘too good to be true,’ ‘too difficult to do.’

μεῖζον ἢ ὥστε φέρειν δύνασθαι.—XEN.

‘Too great for us to be able to bear it.’

§ 59. (d) A very common and very idiomatic use of ὥστε is as a *connection*, after a full stop. It corresponds to Latin ‘itaque,’ or English ‘accordingly,’ ‘and so,’ ‘the result therefore was.’ The construction is naturally the second of the two given above, (see § 50), and the verb is not affected by the ὥστε.

... ἐπεβόων πλεῦν. ὥστε οὐκ ἔχων ὅπως, etc. . . .—  
THUC. iv. 28.

‘They shouted at him to take the expedition. *Accordingly*, not knowing,’ etc.

... πᾶσιν ὑπάρχει. ὥστε οὐκ εἰκός . . .—THUC. iv. 18.

‘It is the same for all. *And so it is not likely . . .*’

... ἡμῖν ἐστὶν ναυτικόν. ὥστε τί ἀν λέγοντες εἰκός ἀποκνοῦμεν;—THUC. vi. 18.

... ‘We have a fleet. *So on what plea could we reasonably decline?*’

This will be constantly useful in Greek prose, and will be a convenient change, instead of a tiresome repetition of *οὐν*, *τούννυν*, or *δι’ ὅ*.

See further illustrations, § 139.<sup>1</sup>

§ 60. II. Besides *ώστε* (which is originally a relative word) other relative words are often used with the same *infinitive* construction, as *οὗτος* and *όσος*, to express ‘of such a character that,’ or ‘so much that,’ instead of the more regular *ώστε*. This alternative usage should be also noticed as it makes one of the numerous pleasant varieties in Greek prose. Plato and Demosthenes, especially Plato, are fond of this.

Sometimes the demonstrative is expressed :

*τοιούτους ἀνθρώπους οὗτος δρχεῖσθαι μεθυσθέντας*.—DEM.  
Olynth. ii.

‘Men capable of getting drunk and dancing.’

*τοιαῦτα εἰπόντες οἷα καὶ τοὺς παρόντας ἀχθεῖσθαι*.—PLAT.  
Gorg. 457.

‘Saying such things that even the bystanders were angry.’

<sup>1</sup> The Infinitive attraction (§ 27) holds good with *ώστε* and *ἐφ’ ϕτε*.

Sometimes the demonstrative is omitted; thus:

χρῆσθαι ὅ, τι σμικροτάτῳ ἐλαίῳ, ὅσον τὴν δυσχέρειαν κατασ-  
βέσαι.—PLAT. *Prot.* 334.

‘[Invalids should] use as little oil as possible, (*only so much*) as to correct the disagreeableness (of their food).’

νεμόμενοι τὰ αὐτῶν, ὅσον ἀποξῆν.—THUC. i. 2.

‘Occupying their own pastures, *enough* to get a subsistence from.’

### § 61.—NOTE 1.

Another variation of use is *ὅστις* used for *ὅστε*, in describing character:

τίς οὗτως εὐήθης ὅστις ἀγνοεῖ;—DEM. *Olynth.* i.

‘Who is so foolish that he does not know?’

This is usually employed only in sentences of this kind, after *τίς* or *οὐδείς*.

### § 62.—III. ἐφ' ὅ and ἐφ' ὥτε.

It is best to class with *ὅστε* the closely allied conjunction *ἐφ' ὅ*, or *ἐφ' ὥτε*, ‘on condition that.’

The construction is (1) (like *ὅστε*) used with the *acc.* and *inf.*, the negative being *μή*: or, (2) where the *narrative instinct* makes the writer vivid, and he presents the condition as a certain future fact, it is allowable to use (again like *ὅστε*) the *indicative*, naturally in the *future*, and the negative is sometimes *οὐ*, though in the best Attic prose *μή*.

### § 63.—1. Infinitive.

αἱρεθέντες ἐφ' ὥτε ξυγγράψαι νόμους.—XEN. *Hell.* II. iii. 11.  
‘Chosen to draw up laws.’

ἀφίεμέν σε ἐφ' ὥτε μηκέτι φιλοσοφεῖν.—PLAT. *Apol.* 29 c.

‘We discharge you, on condition you philosophise no more.’

[The inf. attraction, see above, § 27, holds good of course here also.]

... ἀποστερεῖν ἐφ' ὃ κακόδοξος εἶναι.—XEN. *Ages.* iv. 1.  
'To cheat (others) on condition of being (yourself) infamous.'

§ 64.—2. *Indicative future.*

σπουδὰς ποιησάμενοι ἐφ' ὃ τὸν ἄνδρας κομιοῦνται.—THUC. i. 113.

'Having made a treaty on condition of recovering the prisoners.'

[Notice especially this clear and vivid construction.]

VII.—LIMITATIVE SENTENCES.

§ 65. By limitative sentences are meant those clauses which qualify a statement and make it less absolute, less universal, less positive, etc.

Thus—'so to speak'

'to form a conjecture'

'to put the case briefly'

are limitative sentences.

There are several idiomatic expressions in Greek of the above kind with which it is well to be acquainted; a few of them are subjoined.

ὡς εἰπεῖν, 'so to speak.'<sup>1</sup>

ἐκὼν εἶναι, 'voluntarily' (usually after negative).

ξυνελόντι εἰπεῖν, 'to be brief,' 'in a word.'

[Lit. 'for one cutting it short to say.']}

ὅσον ἔμε γε εἰδέναι, 'as far as I know.'

τὸ ἐπ' ἔμε γε εἶναι, 'as far as I am concerned.'

ὡς εἰκάσαι, 'to form a conjecture.'

These infinitives are really of the *consecutive* class.

<sup>1</sup> Used, however, to soften a too unqualified statement, not (as in English) to apologise for a strange or hyperbolic expression.

## VIII.—TEMPORAL SENTENCES.

§ 66. The *temporal* conjunctions are *when*, *since*, *whilst*, *until*, *after that*, *before that*. Although the syntax of the temporal conjunctions is not difficult, a few hints about their usage may be of advantage.

Except where they are indefinite (see above, §§ 20—22), the temporal conjunctions take the *indicative*. (The only exception to this rule is  $\pi\rho\iota\nu$ , treated fully below, §§ 76—85.  $\epsilon\omega\varsigma$  and  $\mu\epsilon\chi\rho\iota$ , in the sense of 'until,' take subjunctive, but, as we shall see, this is due to their indefinite meaning, which is inseparable from them.)

As, however, it is desirable that these notes should be useful for reference, as well as giving a more connected account of the Greek prose usages, I will give with each conjunction its regular construction with examples.

## § 67. 'When, after that.'

We shall see below, in the general hints on Greek prose composition (Notes on Idiom), that, the Greek style being much more connected than modern English narrative is wont to be, we have in Greek far more grouping of facts together in the same sentence; and consequently, if we were to write down the literal translation of Greek narrative, we should have many more clauses beginning with 'when' than would be idiomatic in English of the present day.

Very frequently this is done by participles agreeing with the Subject: very frequently by genitive absolute.

There still remains another way of doing it, by the use of one or other of the temporal conjunctions: and these we will take in order.

§ 68.  $\omega\varsigma$  } are the commonest: with the *indicative*:  
 $\dot{\epsilon}\pi\epsilon i$  } [negative  $o\nu$ ].  
 $\dot{\epsilon}\pi\epsilon i\delta\eta$

ώς δὲ ἐπύθετο, προσῆλθε τῇ πόλει.—THUC.  
'When he heard it, he approached the city.'

ἐπειδὴ ἐγένοντο ἐπὶ τῇ διαβάσει.—THUC.  
'When they reached the passage.'

ἐπειδὴ δὲ ἔδοξε καιρὸς εἶναι, ἥρχε τῆς ἐφόδου.—THUC. vii. 5.  
'When it seemed to be time, he led the attack.'

ἐπεὶ ξυνελέγη τὸ στράτευμα, πλεύσας, etc.—THUC. vii. 26.  
'When the army was mustered, he sailed and,' etc.

All these describe simply the sequence of two events, as 'when' in English does. If, however, emphasis is to be laid on 'after that,' *ἐπειδὴ* is preferred.

§ 69. *ὅτε*. A mistake is often made by beginners in the use of *ὅτε*. They know that *τότε* is 'then,' *ὅτε* 'when': and so they use *ὅτε* to correspond in all cases to the English 'when.' The fact is that the uses of 'when' may be distinguished into:

(a) The *conjunctional* use, where the dependent clause fixes the time for the principal; 'when it was ready, I came,' which is translated with *ἐπεὶ*, *ώς*, or *ἐπειδὴ*.

And (b) the *relative* use, when the principal clause fixes the time for the dependent; 'yesterday, when I was ill, I was in bed,' which is turned by *ὅτε*; for *ὅτε* is used to mean 'at the time when.'

Hence in prose *ὅτε* is usually employed with *something like an antecedent*, or at any rate close to some verb or participle that fixes the time for it. The following examples will make this clear:

τὸ κατ' ἀρχάς, *ὅτε* Ολυνθίους ἀπήλαυνον.—DEM. *Olynth.* ii.  
'At the beginning, when they were for rejecting the Olynthians.'

νῦν γάρ, *ὅτε* παρέσχεν.—THUC. iv. 85.  
'For now, when there was a chance.'

τοὺς ὅτε ἐγὼ διεμαρτυρόμην λέγοντας.—DEM. *Phil.* ii.  
'Those who spoke at the time when I was protesting.'

§ 70.—NOTE 1.

The indefinite usage of ἐπειδάν, ἐπήν, ὅταν, (ώς ἀν is never used temporal) with subj., and ἐπειδή, ἐπεί, ὅτε with optative, has been already explained above.  
§§ 20—22.)

§ 71. 'As soon as.'

The idiomatic Greek usage, if stress is to be laid on the *immediate sequence* of two events, is to employ ἐπεὶ τάχιστα or (commoner) ἐπειδὴ τάχιστα. If *past events* are being spoken of, the *indicative* is used, and naturally the aorist or pluperfect as in English.

ἐπεὶ τάχιστα κατέστησαν.—THUC. viii. 90.

'As soon as ever they were established.'

ἐπειδὴ τάχιστα ὁ ὑπνος με ἀνῆκε, εὐθὺς ἀναστὰς ἐπορευόμην.  
—PLAT. *Prot.* 310.

'As soon as ever sleep left me, I got up at once and came.'

ἐπεὶ δ' ἦλθε τάχιστα, ἀπέδοτο.—XEN. *Anab.* vii. 2.

'As soon as ever he came he sold.'

§ 72.—NOTE 1.

If the *future* is being spoken of, the indefinite form is naturally used: ἐπειδὰν τάχιστα (or ὅταν τάχιστα).

ἐπειδὰν τάχιστα ἡ στρατεία λήξῃ, ἀποπέμψειν.—XEN. *Anab.* iii. 1.

'That as soon as ever the expedition is over, he will send him back.'

[And this, again, when reported, or when employed to describe indefinite frequency in past time, would become ἐπειδὴ τάχιστα with the optative by strict sequence: as is clear on previously explained principles.]

## § 73. 'Since.'

'Since' in English is used *temporally* in phrases such as 'since they have come, all is altered,' 'this is the third day since it happened.'

The common Greek for 'since' (in this sense) is *ἔξ οὐ*, with *indicative*.

*ἔξ οῦ οὗτοι πεφήνασι, τοιαντὶ συμβαίνει.*—DEM.

'Ever since these have appeared, such is the result.'

*ἔξ οῦ τὰ ξενικὰ στρατεύεται, τοὺς φίλους νικᾷ.*—DEM.

'Ever since the mercenaries have been serving, he conquers his friends.' [Notice the *present* including a *past*.]

*ώς*, with the *indicative*, is also used in the same sense.

*ἡμέρᾳ τρίτῃ ὡς οἴκοθεν ὥρμησαν.*—THUC. iv. 90.

'On the third day since they started from home.'

Other idioms :

*ἡμέραι δὲ ἥσταν τῇ Μυτιλήνῃ ἑαλωκυίᾳ ἐπτά, ὅτε, etc.*—THUC. iii. 29.

'It was seven days since Mytilene was taken, when,' etc.  
The sentence may also be inverted in various obvious ways.

## § 74. 'Whilst.'

*ἔως, ἐν ὦ, ἐν ὅσῳ*, all with *indicative* [negative *οὐ*]:

*ἐν ὅσῳ μέλλεται ταῦτα, προαπόλωλε, etc.*—DEM. Phil.

'While this delay is going on, they are already lost.'

*ἔως ἔτι μέλλει, ἐπαναμηνῆσαι βούλομαι.*—DEM. Phil. ii.

'While he is yet delaying, I wish to remind you.'

*ἐν ὦ ἀπεστι, 'while he is absent.'*

[*μέχρι* is used so, but rarely.]

*μέχρι ἥγοῦντο, προθύμως εἰπόμεθα.*—THUC. iii. 10.

'While they were leading, we eagerly followed.'

If it is desired to lay stress on the *duration* ('all the time that' something happens) *ὅσον χρόνον* is used, with the *indicative* of course.

§ 75.—NOTE 1.

All these are used (with *ἀν* if primary) in the indefinite construction when the sense requires it. See above, §§ 20—22.

In this case the negative is *μή*.

*τροφὴν διδόναι ἐν ὅσῳ ἀν αὐτὸς ἀπῆ.*—THUC. viii. 87.

‘To give maintenance during his absence.’

§ 76. ‘Before that’ *πρίν*.

The construction of *πρίν* is rather complicated, and it is best grasped by dividing the sentences where it occurs into :

- (a) Affirmative sentences (where we should naturally translate *πρίν* ‘before that’).
- (b) Negative sentences (where we should say ‘until’ as naturally as ‘before that’).

§ 77. (a) The regular prose construction of *πρίν* in AFFIRMATIVE sentences is *accusative with infinitive*.

*πρὶν ἡμέραν εἴναι κομίσαντες.*—THUC. iv. 67.

‘Fetching before it was day.’

*εἰ πρὶν ἐπιβοηθῆσαι τινας ἔξελοιεν.*—THUC. iv. 69.

‘If they destroyed the city before the succour came.’

*δειξαὶ τῷ πλήθει, πρὶν τέλος τι ἔχειν.*—THUC. v. 41.

‘To tell the people, before anything was finally settled.’

§ 78. The infinitive attraction naturally holds here (see § 27).

*πρὶν ἐκπυστος γενέσθαι προσῆλθε.*—THUC. iv. 70.

‘He came up before he was discovered.’

§ 79. If there is any notion of a *race against time*, notice especially the neat Greek use of *φθάνω* (prop. ‘to anticipate’), with *πρίν* depending on it :

φθάσας διέδραμε πρὶν τινα κωλύειν.—THUC. iv. 79.

‘He succeeded in traversing (Thessaly) before any one could stop him.’

ἔὰν φθάνωσι πρὶν ἀποθανεῖν.—ANTIPHON, 114.

‘If they have time to do it before they die.’

§ 80. (b) In NEGATIVE sentences, (1) if the *time referred to* is *future*, the indefinite construction is naturally used precisely as with *ἔως* and *μέχρι* (see explanation, § 86).

Thus (primary) *Subjunctive*:

οὐκ ἀποκρινοῦμαι πρότερον πρὶν ἀν πύθωμαι. — PLAT. *Euth.* 295.

‘I will not answer, till I learn.’

φημὶ δεῦν μηδένα αἰτιᾶσθαι πρὶν ἀν κρατήσητε.—DEM.

‘I say you should blame none till you have won.’

(Historic, or after other optative), *Optative*.

Past verb:

νομίσαντες οὐκ ἀν ἔτι τὸν Βρασίδαν προσαποστῆσαι οὐδὲν πρὶν παρασκευάσαντο . . . —THUC.

‘Thinking that B. would not cause any more revolts until they prepared . . .’

ἀπηγόρευε μηδένα βάλλειν πρὶν Κῦρος ἐμπληθείη.—XEN. *Cyr.* i. 4.

‘He forbade any one to shoot till Cyrus was satisfied.’

[So after optative.]

[παρανῖσχον] ὅπως μὴ βοηθοῖεν . . . πρὶν διαφύγοιεν.—THUC. iii. 22.

‘That they might not come to the rescue . . . till they had escaped.’

In all these instances the time referred to is *future*, even in the last three where it is *reported*, and so the principal

verb is historic. Thus they are quite distinct from those in the next section.

§ 81. But (2) if the time referred to in both clauses is past, and the writer is saying that '*A did not occur till B occurred*,' and his object is to relate two *facts*, of which one was deferred *till the other happened*, then the indefinite construction is out of place, and, as is natural, *πρὶν* takes the indicative.

οὐ πρότερον ἐνέδοσαν, πρὶν οἱ πελτασταὶ ἔτρεψαν.—THUC. v. 10.

'They did not give in till the skirmishers routed.'

οὐκ ἤξιώσαν . . . πρὶν μηνυτῆς γίγνεται.—THUC. i. 132.

'They did not think fit to . . . till he informed them.'

§ 82. So where the *meaning* is negative, though the *form* is not.<sup>1</sup>

λανθάνοντι τοὺς Ἀθηναίους πρὶν τῇ Δήλῳ ἔσχον.—THUC. iii. 29.

'They were *unobserved* by the A. till they touched at Delos.'

οἱ ἄλλοι εἶργον, πρὶν . . . ἥρξαντο . . .—THUC. viii. 105.

'The others *prevented* them, until (the enemy) began . . .'

### § 83.—NOTE 1.

It should be observed in (b) (1) [p. 43] that precisely as *ἔως*, *μέχρι*, etc., take occasionally the subjunctive without *ἄν* in good prose, owing to their *inherent indefiniteness* (see further explanation in § 87), so also for the same reason does *πρὶν*. For the words meaning 'when,' 'how,' 'who,' 'of what kind,' etc., do not as naturally lend themselves to indefinite sentences as the words meaning 'until.'

μὴ πέμπειν πρὶν διαγνῶσι.—THUC. vi. 29.

'Not to send before deciding.'

<sup>1</sup> Or more generally, of an *indecisive* state lasting till the *decisive act*.

*κακοὶ προφυλάξασθαι πρὶν ἐν τῷ παθεῖν θμεν.*—THUC. vi. 38.

‘We are negligent of precautions, till we are involved in the disaster.’

[*κακοὶ* = ‘not good’; or rather perhaps the whole phrase means ‘we do not take precautions.’]

#### § 84. NOTE 2.

It should be observed in § 80, that *πρὶν* with the acc. and inf. may be used in prose even after negative sentences, where there is no idea of ‘until,’ but it simply means ‘previously to.’

*οὐ πρὶν πάσχειν, ἀλλ’ ἐπειδὴ ἐν τῷ ἔργῳ ἐσμέν, τούσδε παρεκαλέσατε.*—THUC. i. 68.

‘Not before suffering, but after we are engaged, you invited these men.’

*οὐδὲ γὰρ τούτων πρὶν μαθεῖν οὐδεὶς ἤπιστατο.*—XEN. Cyr. iv. 3.

‘Not even of these did any one know before learning.’

#### § 85. NOTE 3.

Besides *πρὶν* the same meaning is expressed by *πρότερον* *ἢ*, *πρὶν* *ἢ*, *πρόσθεν* *ἢ*, with the same constructions.

None of them however are nearly as common as *πρὶν*.

It is well to notice that *πρότερον* is often used with the principal verb leading up to *πρὶν* with the subordinate clause.

Some of the previous examples (see § 80, § 81) will illustrate this.

#### § 86. ‘Until.’

*ἔως, μέχρι, ἤχρι* (or *μέχρι οὖθις, ἤχρι οὖθις*), *ἕστε*.

The construction depends on the meaning.

‘Until’ in its meaning is either definite or indefinite:

(a) If we say ‘I waited there till the sun rose,’ ‘I did

not go away till I had found it,' the reference is to a *definite* point of time.

(b) If we say, 'I shall not go away till I find it,' 'I resolved to wait till the sun should rise,' we have an *indefinite* point of time: for the speaker implies that he does not know when the decisive thing will occur.

Now the simple rule is that (a) is indicative, (b) subjunctive (or optative if the leading verb is historic) just like other indefinites.

The examples will make this clear:

(a) ἐμάχοντο μέχρις οἱ Ἀθηναῖοι ἀνέπλευσαν.—XEN. *Hell.*

'They fought till the Athenians sailed.'

γέγραφε ὡς ἔκαστα ἐγένετο, μέχρι οὗ κατέπαυσαν τὴν ἀρχήν.  
—THUC. v. 26.

'He has described all the details . . . till they destroyed the empire.'

ἀνθώρμουν, ὡς περ ὅπλιται ἀπῆραν.—THUC. vii. 19.

'They were moored opposite, till the soldiers weighed anchor.'

(b) μέχρι δ' ἀν ἐγὼ ἦκω, αἱ σπονδαὶ μενόντων.—XEN.

'Until I come let the treaty stand.'

σπονδὰς ἐποιήσαντο ὡς ἀπαγγελθείη τὰ λεχθέντα.—XEN.  
Hell. iii. 2.

'They made a treaty to last till the negotiations should be announced.'

[Converted by past verb from ἔως ἀν ἀπαγγελθῆ.]

### § 87—NOTE 1.

The only point to notice with reference to these indefinite usages of 'until' is that, although the common and natural prose use is to employ *ἀν* when the time is primary, yet the subjunctive is occasionally employed in good prose without *ἀν*. The fact is, the words *ἔως*, *μέχρι*, etc., are by

nature so indefinite when applied to future time that the Greek mind does not require *ἄν* so imperatively to mark the indefiniteness.

Thus we find :

*μέχρι πλοῦς γένηται*.—THUC. i. 137.

‘Till we can sail.’

*ἔως τὸν ὅχλον διωσάμεθα*.—XEN. *Cyr.* xii.

‘Till we can break through the crowd.’

### § 88.—NOTE 2.

Also on the often recurring principle of Vividness, even after historic main verb this subjunctive occurs.

*ἐβούλευσαν φυλάσσειν αὐτὸν μέχρι οὗ τι συμβώσι*.—THUC. iv. 49.

‘They resolved to keep them till they should come to terms.’

[Strict sequence *μέχρι οὗ ξυμβαῖεν*, and equally good Greek.]

## IX.—CAUSAL SENTENCES.

§ 89. The connection of cause and effect, like that of time, being most simply expressed by the participle, that construction is very frequently found.

*προσδεόμενοι χρημάτων ἐξέπεμψαν ἀργυρολόγους ναῦς*.—THUC. iii. 19.

‘As they wanted more money they sent tax-collecting ships.’

*θαρσεῖν ἐκέλευε προσιόντιων ἐξακοσίων ταλάντων*.—THUC. ii. 13.

‘He bade them take courage, as they had 600 talents of revenue.’

§ 90. Very frequently again we find *κατὰ* with the accusative (*κατὰ ξυμμαχίαν*, ‘on the strength of their being allies,’ *κατὰ τὸ ξυγγενές*, ‘on the ground of relationship,’) or *διὰ* with the accusative (*διὰ ταῦτα, διὰ ἔχθραν*, etc.)

Especially useful is the construction of acc. inf. with *τό*, governed in this sense by *διά* (see § 40).

‘He ran away, because no ally was present.’

ἀπέδραμε διὰ τὸ μηδένα ξύμμαχον παρεῖναι.

§ 91. But the use of causal *conjunctions* is still commoner, and their rules can be very briefly made clear.

The causal conjunctions all take the INDICATIVE [negative *οὐ*]. (Except optatives due to Or. Obl. See § 33 foll.)

§ 92. In ordinary cases, where sequence of cause and effect is being related, *ἐπεί*, *ἐπειδή*, and *ὡς* are employed, *ἐπειδή* being perhaps the commonest.

These would be employed in such sentences as the following, where the emphasis is on the *fact*.

ἐπεὶ ψυχρὸν ἦν, πῦρ ἀνῆψαν.

‘As it was cold, they lit a fire.’

ἐπειδὴ οὐχ εῖλον, ἀπεχώρησαν.

‘Since they failed to take it they went away.’

§ 93. Where however the stress is not on the *fact*, but on the *explanation* (where in English we should say ‘because’ rather than ‘since’ or ‘as’), the Greeks prefer *διότι* or *ὅτι*.

Thus:

Θαυμάζετε, διότι οὐ μέμνημαι.—AESCHIN. *Tim.*

‘You are surprised because I don’t know.’

ἐπεισαν ῥάον διότι ἐνδηλον ἦν.—THUC. 3. 36.

‘They convinced them more easily because it was plain.’

διὰ τί; ὅτι εἴ τις φαῦλός ἐστι.—AESCHIN. *Tim.*

‘Why? because if any one is bad. . .’

So that as a broad practical rule we may say that we do not in causal sentences use *ὅτι* or *διότι* except when the fact comes first and the reason afterwards.

## X.—CONCESSIVE SENTENCES.

§ 94. The concessive conjunctions are 'even if,' 'although.'

These may be rendered literally in Greek by *καὶ εἰ*, *καὶ εἰν* (*καὶ εἰν*), or, if negative, *οὐδὲ εἰ*, *οὐδὲ εἰν*: and the sentence will then be a common conditional sentence (§ 14—§ 19).

§ 95. Another, and perhaps commoner, rendering is by the use of *καίπερ*, with the PARTICIPLE.

*καίπερ* strictly means 'even,' and since 'even being' is equivalent to 'although he is,' *καίπερ* with partic. is often translated 'although.'

For example, if we wished to say in Greek, 'although he is an old man, he serves as a soldier,' we should say, *καίπερ γέρων ὡν στρατεύεται*: which literally means 'even being an old man he serves.'

But beginners often make the blunder of putting *καίπερ* with a finite verb, because 'although' in English takes a finite verb.

It should, therefore, be specially noticed that *καίπερ* always is used with a participle: [negative *οὐ*].

*καίπερ ὄντες οὐ δεινοὶ μεμνῆσθαι, μνημονεύετε.*—DEM. Phil. ii.

'Although you are not good at remembering, remember.'

*καίπερ μανιώδης οὖσα ἡ ὑπόσχεσις ἀπέβη.*—THUC. iv. 39.

'The promise although it was insane was fulfilled.'

It is clear that where there is no condition (as in the last instance) we cannot use *καὶ εἰ*, but must use the participle with *καίπερ*.

## NOTES ON IDIOM.

§ 96. As soon as the learner has mastered the elements of the Greek accidence, and is beginning to find his way among the commoner constructions, he is met by the fact that it is quite possible to observe all the rules of accidence, and all the laws of construction or syntax, and yet to produce Greek prose which shall be utterly unlike that of the classical writers. The sentences thus produced are, in fact, grammatical, but *unnatural*.

Thus if we write in Greek, ἔλαβον ἡδονὴν ἐν τῇ ἐκείνῃς ὄμιλᾳ, we write a sentence quite free from faults of accidence or syntax, and a sentence which is precisely the equivalent of the English 'I took pleasure in her society': and yet this sentence is so opposed to the *natural* way of expressing themselves which the Greeks adopted, that we say, and say rightly, that it is not Greek. It is contrary to the *idiom*. Idiomatically—that is, talking as the Greeks talked—we should express that English idea quite differently, and say, ἡδόμην ἐκείνῃ ὄμιλῶν.

It is clear that thoroughly to understand Greek idiom is a difficult thing, requiring long and careful study: and that in these notes, which are intended for young students, nothing more can be attempted than a general review of a few of the main differences between the English and the Greek *natural mode of expression*, so as to help the learner over some of the commonest and earliest difficulties he encounters in trying to turn English prose into Greek prose.

## ABSTRACT AND CONCRETE.

§ 97. The first point that it is necessary to impress on those who are to translate English into Greek is the great simplicity and directness of Greek as compared with English. Constantly we come to a sentence in English expressed with abstract words to describe a concrete fact. This is so natural to us, that even in the simplest narratives abstract words and forms of expression are of frequent occurrence. Thus we say, to quote the instance just given, 'I took pleasure in her society,' where the Greeks said, 'I was pleased being with her.' Here in the English there are two abstract words 'pleasure,' and 'society,' both of which the Greek avoids. In translating this into Greek the thing to do is to *neglect entirely the form* in which the English sentence appears, and *think only of the fact* which is being related: when that is clearly understood, then translate it into Greek in the simplest and plainest way. In this particular instance, we should thus arrive at the proper Greek phrase given above, *ἡδόμην ἐκείνη ὄμιλῶν*.

§ 98. The above example is simple enough, and it might seem perhaps that it was unnecessary to dwell further on the point. But as a matter of fact it takes long practice and close attention before the learner is quite safe upon this point. The instinct which makes us employ abstract terms in English is so fundamental in our language, that it turns up in almost infinite variety, and it is quite surprising what a large item this single point constitutes in the teaching of Greek prose. Over and over again the learner will find he has noticed four or five such abstract phrases, and correctly turned them by resolving them into the concrete fact which they express, and yet that there are as many more which he has left unnoticed, and so failed to resolve. It may be said with truth, that

when this point is so clearly grasped that no further mistakes are made in it, one great and most important stage in Greek composition has been already passed. And those who have paid attention to the teaching of composition will further have observed the very great use which this matter is to the learner in clearing and strengthening his mind. The constant necessity under which he lies of recasting English sentences, of penetrating through the form to the substance, of analysing the real fact or thought conveyed, independently of the words which convey it, is a most valuable aid towards developing the logical and critical faculties, and stimulates accuracy of observation and clearness of thought to a remarkable degree. I have thought it best therefore to go somewhat more fully into this point, and to give more copious examples than is usually done, feeling convinced that this will prove of assistance to the student; and it will be found that frequently in the earlier, and to some degree in the later exercises, the reader is referred to this explanation and to the instances here given, as the most convenient means of helping him over difficulties of this class.

§ 99. (1) Instances where the abstract word will be best expressed in Greek by a *verb*:

He asked this *question*.      τοῦτο ἤρετο.

I gave that *answer*, or οὗτως ἀπέκρινάμην, or ἐκέλευσα.

He took my *advice*.      ἐπείθετό μοι.

The *combat* began.      ἥρχοντο μάχεσθαι.

She expressed her *surprise*.      θαυμάζειν ἔφη.

He announced the *failure* of his *enterprise*.      σφαλῆναι ἔφη ἢ ἐβουλεύετο, or ὅν διενοεῖτο.

He bragged of his *acquaintance* with . . .      ἐκαυχᾶτο δτι γιγνώσκοι . . .

He cast *imputations* upon.      κατηγόρει, or γῆτιάτο.

I am in <i>peril</i> of death.	κινδυνεύω ἀποθανεῖν.
He gives <i>trouble</i> with his <i>interference</i> .	πολυπραγμονῶν λυπεῖ.
Their <i>expectations</i> were <i>dis-appointed</i> .	ἐψεύσθησαν δν ἥλπιζον.
According to our <i>custom</i> .	ῶς εἰώθαμεν.
We came to the <i>relief</i> of.	ἥλθομεν ὅπως βοηθοῖμεν, ορ βοηθήσοντες.
I regret my <i>mistake</i> .	λυποῦμαι ὅτι οὕτως ἥμαρτον.
I saw to my <i>sorrow</i> , <i>horror</i> , <i>surprise</i> , etc.	ἰδὼν ἐλυπούμην, ἥγανάκτουν, ἔθαύμαζον, etc.
To take <i>precautions</i> .	φυλάσσεσθαι.
He was forming a <i>plan</i> of <i>escape</i> .	ἐν νῷ εἰχε φυγεῖν.
I don't dispute his <i>guilt</i> .	οὐκ ἀπαρνοῦμαι μὴ οὐκ αἴτιον εἶναι.
After their <i>departure</i> .	ἐπεὶ ἀπῆλθον.
Rejected this <i>overture</i> .	οὐκ ἥθελε ταῦτα πράττειν, ορ ἀ ἐπηγγέλλοντο δέχεσθαι.
He had <i>confidence</i> in their <i>affection</i> .	τούτους ὅδει φιλοῦντας αὐτόν.
He knew of many <i>combinations</i> to assassinate.	πολλοὺς ἥσθετο ξυνομόσαντας, etc.
Attempt his <i>rescue</i> .	πειρᾶσθαι ἐξελεῖν, ορ σῶσαι.
He represented the <i>necessity</i> of securing his <i>friendship</i> .	ἔφη φίλον ἐκεῖνον ποιεῦσθαι δεῖν.
To sacrifice his personal <i>feelings</i> , etc.	ἀφεὶς ἀ αὐτὸς ἐβούλετο, etc.

*Note*.—It is perhaps as well to say that in this and the following sections the examples are selected (with a view to their practical utility) chiefly from the exercises: though care has been taken that they may be of a kind to be also generally instructive to the composer.

§ 100. (2) Instances where the abstract phrase will be best expressed by a *participle* in Greek.

[A little reflection will show that there are many cases where an English phrase may be turned indifferently in two or three of these ways, *e.g.*, either by participle or verb, or again by subordinate sentence: but this may be safely left to the learner's instinct or choice.]

With *astonishment* (anger, *εἶδον θαυμάζων*, or, as before, etc.), I saw: *ἰδὼν ἔθαυμαζον.*

He said with a *smile*. *μειδιάσας εἶπε.*

Without *speaking* (shooting, etc.). *οὐδὲν εἰπών, οὐκ ἀφιεις τὸ βέλος, etc.*

In his *absence* he was condemned. *κατεκρίθη ἀπών.*

He went away with the *promise* to . . . *ἀπώχετο ὑποσχόμενος . . .*

Started in *pursuit*. *διώξοντες, or διώκοντες, ἀπέδραμον.*

The country under *government* of . . . *ἡ χώρα ἡ ἀρχομένη ὑπό . . .*

I learnt from his *conversation*. *διαλεγομένου αὐτοῦ ἔμαθον.*

In *doubt* what to do. *ἀπορῶν τί χρὴ δρᾶν.*

After his *arrival*, after *dinner*, etc. . . . *ἀφικόμενος, δειπνήσας . . .*

[Or if the subject of the main verb is different]:

*ἀφικομένου, δειπνήσαντος αὐτοῦ . . .*

He perished in the *engagement*. *μαχόμενος ἀπέθανε.*

(So 'on the field of *battle*,' etc.).

[Similarly with an infinity of expressions describing the circumstances, as, 'by trial,' *πειρώμενος*: 'after much

trouble,' *πολλὰ πονήσας*: 'by importunity,' *λιπαρῶν*, etc.; 'amid general silence,' *πάντων σιγώντων*.]

I convict him of *falsehood*. ἐλέγχω αὐτὸν ψευδόμενον.  
He asked him his *object* in ήρετο τί βουλόμενος ταῦτα δρᾶ.  
doing so.

He was dispirited by the γνοὺς θανόντα τὸν κύνα ἡθύ-  
death of the dog. μησε.

He repulsed their desperate attempts. *κρατερῶς πειρωμένους ἐς φυγὴν καθίστη.*

§ 101. (3) Instances where an *adjective* will be used in Greek, the English substantive being simply often ignored:

Suffer ill-treatment. κακὰ, or δεινὰ, πάσχειν.

I paid a large sum. πολλὰ ἀπέδωκα.

Behaving with cruelty, *ράλλιτησ*, etc. ἄδικα πράσσων . . . ἀστεῖον, χα-  
ρίεντα, ἔαυτὸν παρέχων . . .

I dispute his guilt. ἀμφισβητῶ μὴ αἴτιον εἶναι  
αὐτόν.

By the *justice* of his judgments. ὡς δίκαια δικάζων, or δίκαιος ὅν κριτής.

In a state of *felicity*. εὐτυχῆς ὄν.

A lover of *beauty*. φιλῶν τὰ καλά.

[And similarly, many abstract expressions are done by the neut. adjective: as, 'the instability of fortune,' *τὸ ἀστάθμητον τῆς τύχης*: 'expediency,' *τὸ συμφέρον*: 'utility,' *τὸ ὡφέλιμον*: 'ambition,' *τὸ φιλότιμον*. So in the phrase 'The *uncertainty* of the *prospect* of *success*,' a triple abstract expression is neatly turned in Greek by *τὸ ἀφανὲς τοῦ κατορθώσειν*, a phrase of Thucydides, who in his speeches has many instances like the above.]

The original inequality was diminished.

§ 102. (4) Instances where the Greeks use a *dependent clause*; in these cases the English will be found often to

have the advantage in brevity, while the Greek is simpler. It is done :

§ 103. (a) With oblique questions : as—

To consider the best *method* σκοπεῖν ὅπως ἄριστα δράσουσι. of doing.

He explained the *origin*, ἐξηγήσατο ὅπόθεν ταῦτα γέ-  
source, etc. γονε.

I knew the *purpose* of his ὅδη τί ἄρα διανοεῖται ταῦτα  
action. δρῶν.

No one can tell the *number*, οὐδεὶς οἶδεν ὅσοι, ὅπόσος, . . .  
the *size*, the *extent*, the *nature*, ὅποιος . . . and similar ob-  
etc. lique interrogatives.

Imagine my *delight*. ἐνθυμεῖσθαι ἔξεστι ὡς ἡσθην.

I perceived his *condition*. ἥσθόμην ὅπως διάκειται.

I asked about the *time* of ηρόμην πότε δέοι δίκην δοῦναι.  
punishment.

Seeing the *occurrence*. ίδων τί γίγνεται.

They revealed his *hiding-place*. ηγγειλαν ὅπου κεκευθώς εἴη.

He acquainted them with . . . ὅποι ίοιεν.  
their *destination*.

Thank him for his noble οπαινεῖν αὐτὸν ὡς γενναῖα  
conduct. ἔδρασε.

The trumpet gave *signal* διὰ σαλπιγγὸς ἐσημάνετο ὅτι  
for the *duties* of the day. ἐκαστότε δέοι γενέσθαι.

He described the *details*. διηγεῖτο ὡς ἐκαστα ἐγένετο.

§ 104. (b) With conjunctions :

He devised the following τοιόνδε ἐμηχανήσατο ἵνα ἐκφύ-  
*plan of escape*. γοι.

I must provide for the φυλακτέον μοι ἦν ἔλθη.  
*contingency of his coming*.

He had need of his services. ἐκεῖνον προύθυμεῖτο ἔαυτῷ  
ὑπηρετεῖν, or whatever verb  
is suitable.

They are brave in any ἀγαθοὶ ἄνδρες εἰσὶ καν δτιοῦν contingency. γένηται, or ἐσ πάντα.

He took the first opportunity of . . . ἐπεὶ πρῶτον οἶσ τ' ἦν . . .

(Drive them to despair) εἰ οῦτως ἀκαίρως βίᾳ χρή-  
by such an ill-timed exercise of σαιντο, or some such  
vigour. phrase.

§ 105. (c) Again with relatives.

(He continued) his narrative. ἀ ἔλεγε.

A man of his acquaintance. ἀνήρ τις ὃς γνώριμος ἦν.

§ 106. (5.) Instances where in English the subject is inanimate or abstract, while in Greek it is *the person who does the thing*.

His *hopes* were raised by ταῦτα ἀκούσας ἀνεθάρσης.  
the news.

Precautions were taken to εὐλαβοῦντο μή πως . . .  
prevent.

His *experience* had taught ὑπ' ἐμπειρίας οἶσ τ' ἦν κατα-  
him to observe. νοεῖν.

Humanity would have afforded *refuge* to strangers. πάντας ἔδει ἀν ξένον δέχεσθαι.

Had not a *danger* threatened him. εἰ μὴ κινδύνου ἐπήσθετο.

His *influence* would aid the πείσειν ἥμελλει οὗτος τοῖς  
wish of the senate. βουλευταῖς συμπροθυμούμε-  
νος.

(Fearing) lest *old feelings* of μὴ τῆς πρότερον φιλίας ἀν-  
kindness should *revive*. μησθεῖεν.

The *approach* of night se- νυκτὸς ἐπιγενομένης ἐσώ-  
cured them. θησαν.

His generosity won their affection. οὗτως ἀγαθὸς ἦν ὥστε σφόδρα ἐφιλεῖτο.

The gratitude he thus won excited him to . . . τοιαύτην δὲ χάριν εὐρών μᾶλλον προύθυμεῖτο.

Had not fortune intervened. εἰ μὴ κώλυμά τι ἐγένετο, etc., οὐρ ἐκωλύετο.

Some plan is in progress. μηχανῶνται τι.

This expedition destroyed their reputation. οἱ δὲ οὗτω σφαλέντες ἥττους δὴ ἐγένοντο τῷ ἀξιώματι.

His fate was reported . . . ἡγγειλαν τεθνηκότα.

Their increased numbers struck him. κατενόησε πλείονας γενομένους.

Their orders were limited to the delivery of the message. οὐδέν ἄλλο εἴρητο αὐτοῖς πλὴν λέγειν τὰ ἐπεσταλμένα.

The distance retarded her proceedings. βραδύτερον ἐπρασσε ταῦτα τοσοῦτον ἀποῦσα, οὐ διὰ τοσούτου κατοικοῦσα.

The urgency of his need was such that . . . οὗτω σφόδρα ἔδει ὥστε . . .

### SENSE.

§ 107. We have seen that one great difference between the idiom of Greek and English lies in the fact that the Greeks preferred often to express in the concrete what we express in the abstract. This is a very important point, and the learner will constantly have to be reminded of it.

There are many other ways, however, besides this, in which the greater complexity and artificiality of much English writing (especially in more modern times) is unsuited to Greek idiom, and requires to be recast in the translating.

It is a good general rule, therefore, whenever the learner has to translate into Greek any English phrase at all artificial or idiomatic—indeed in all composition except

the simplest narrative—to accustom himself always to think of *exactly what the fact is that is being related*, and to shake himself quite free from the *form* in which (in the English) that fact is conveyed. If he clearly grasps the notion that everything is best put into Greek in the *simplest* and most *direct* way, he will at once make a great improvement in his style, and be saved from falling into innumerable unnaturalnesses of expression, which may be quite logically and grammatically correct, without being idiomatic: that is, without being good Greek.

§ 108. Put into the shortest form, the rule will be: *think of the sense*.

It may seem superfluous to advise a course that is so obvious in translating: but anybody who has had experience in teaching, or even has advanced a little way in learning, composition in the dead languages, will know how often at first one is tempted to translate the words, without thinking of the sense. People who only know one language often read and even use language themselves with only a general and approximate idea of what the words convey: and one of the most necessary things in translation is to weigh accurately and examine closely, before attempting to turn it, the precise meaning of the English.

It will be best, as in the case of the Abstract and Concrete, to give several instances of the ways in which phrases thus require recasting, to bring them to a sufficiently plain statement of fact to suit the Greek idiom. These will be drawn partly from the earlier exercises, and partly also from the later ones.

§ 109. (1) Some of these will depend on the brevity or elliptical nature of the English.

In these cases the learner soon gets to feel a qualm in

translating literally: and when that stage is reached, then his attention is awake, and he soon masters this point.

I send to inquire.

πέμπω τοὺς πευσομένους, or  
ἀγγελον δστις πεύσεται.

I have to do a thing.

δεῖ με δρᾶν.

He did his best to . . .

πάσῃ μηχανῇ ἔχρητο ὥστε . . .

I am to be married.

μέλλω γαμεῖν.

It was sure to succeed.

κατορθώσαι (or fut.) ἥμελλε.

§ 110. (2) Some will be due to the metaphorical or picturesque instincts of English.

Here a caution is necessary. If the metaphor is important, if the word is chosen consciously to convey the metaphor, and it is a real loss to the piece to omit it, then it is best to attempt to convey it in Greek. But much more often the metaphor is a *worn-out* one: *i.e.* the word is used to express the plain meaning, without any one noticing or attending to the metaphor: in this case the SENSE must be given and the metaphor abandoned.

(See note on metaphors below, where the matter is more fully explained.)

He *came off* the victor.

ἐνίκησε simply.

He took *no end* of trouble.

πολλὰ ἐπόνησε, or οὐδὲν οὐκ  
ἔδρασε, or παντὶ τρόπῳ  
ἐπειράτο, etc.

They *cast about* them.

ἐσκόπουν.

He *engrossed* the conversa-  
tion.

μόνος ἀεὶ ἔλεγε, or οὐποτε  
ἐπαύετο λαλῶν, etc.

Night *drew on*.

νὺξ ἐπήγει.

It *cost* much labour to get.

οὐκ ἀνευ πολλοῦ πόνου ἐκ-  
τησάμην.

In *my eyes* he is the wisest.

ἥγονται . . . or ἐμῇ γνώμῃ, etc.

He was made a *laughing-  
stock*.

γελοῖος ἐγένετο.

To maintain silence.	σιγῶν ἀνέχεσθαι, or σιωπῶν διατελεῖν, etc.
The prophecy came true.	ὅς χρησμὸς ἐγένετο, or ἐτελέσθη.
They won the day.	ἐκράτησαν, etc.
Died on the field of battle.	μαχόμενος ἀπέθανε.
Lay hands on a person.	βιάζεσθαι τινα, or βιαιώσχρῆσθαι τινι.
Keep your eye on him.	ἐπισκόπει, etc.
Receive with open arms.	φιλικῶς δέχεσθαι.
Matters were now ripe.	ἔτοιμα ἦν ἅπαντα, or παρεσκεύαστο τὸ πρᾶγμα.
To break his word.	ἐξαπατᾶν ἢ ὑπέσχετο.
His mind was haunted by a dread.	ἐξεπλήσσετο ἀεὶ φοβούμενος.
Silence reigned through the rooms.	ἐν ἡσυχίᾳ ἦν πάντα τὰ οἰκήματα.
It will be fatal to look back.	ἀποκνοῦντος ἐκείνου πάντα ἀπολεῖται.
He raised the standard of revolt.	φανερῶς ἀπέστη.

§ 111. (3) Often the change depends on the use of prepositions in one language or other: see Prepositions.

To come for judgment.	παρελθεῖν ἐπὶ τὴν κρίσιν.
No one of my time.	οὐδεὶς τῶν ἐπ' ἐμοῦ.
Died of the plague.	νόσῳ ἀπέθανε.
Made an additional offering.	πρὸς τούτους ἄλλο τι ἔθνσε.
I charge with stealing.	αιτιῶμαι . . . ὡς ἔκλεψε.
My hopes were raised by the announcement.	ἐπήλπισέ με ἀπαγγείλας, or πυθόμενος μᾶλλον ἤλπιζον.
It is for me to do it.	ἐμόν ἐστι δρᾶν.
It was for the king to order.	τοῦ βασιλέως ἦν κελεῦσαι.

§ 112. (4) A great many are pure turns of phrase peculiar to one special language.

As well as ever. οὐχ ἡσσον ἢ πρότερον.

So to speak. ὡς ἔπος εἰπεῖν, or ὡς εἰπεῖν.

No sooner had . . . than . . . ἐπεὶ τάχιστα . . . τότε δὴ . . .

He was heard to say. ἦκουνον αὐτοῦ λέγοντος.

What do you *mean* by going away? τί βουλόμενος ἀπέρχει;

What makes you think? τί μαθὼν νομίζεις; (see Participles).

Not consistent with his honour. αἰσχρὸν ἦν, or οὐκ ἄξιον τοιούτου ἀνδρός.

He was thought the personification of evil. πάντων βδελυρώτατος, or θεοῖς ἔχθιστος ἐφαίνετο ἐπει.

He had the magnanimity to respect him. οὗτω μεγαλόθυμος ἦν ὥστε ἐπαινεῖν.

Demanded honourable terms of peace for his ransom. σπονδὰς ἥξιον ἐπὶ καλοῖς ποιεῖσθαι, ὥστε ἐλεύθερον ἀφεῖναι αὐτόν.

His *only* chance was to depart. οὗτω μόνον ἀν ἐξέφυγεν εἰ, etc., or similar phrase.

He fell a sacrifice to his enemy's temper. χαλεπαίνοντος ἐκείνου ποτὲ ἀπώλετο.

They fled to the nearest building. ἔφυγον ὡς ἔκαστος τι οἴκημα ἴδοι.

In the *hour* of need he deserted me. προῦδωκέ με μάλιστα δεόμενον.

Their hearts were set on . . . use ἐπιθυμῶ, etc.

They *threw* themselves on his mercy. ἐνέδοσαν ἑαυτούς.

To lose no time in doing. φθάσαι δράσαντες, or ὡς δύναιντο τάχιστα.

The decision often *changed hands*. πολλάκις ἔδει ἄλλους ἀλλότε βούλευσαι.

To be on the *point* of μέλλειν δρᾶν, or δράσειν.  
doing.

Made for the *shelter* of the εἰς τὴν ὑλὴν κατέφυγε.  
forest.

He *lost sight* of the islands. οὐκέτι ἔώρα, or ἀπέκρυψε, τὰς  
νῆσους.

Sorrow *sate* on every face. πάντες ἐβαρύνοντο τῇ ὅψει, or  
φανεροὶ ἥσταν δυσθυμοῦντες,  
etc.

With the gold *on his person*. ἔχων τὸν χρυσόν.

Ready to serve *with his life*. καὶ ἀποθανεῖν ἐθέλων ὑπὲρ  
αὐτῶν.

Stand upon *niceties* (be punctilious.) ἀκριβολογοῦμα.

Words grew high between them. ἐπικραίνοντο διαλεγόμενοι, or  
some such phrase.

Give the alarm. ἐξεγείρειν, or ἀγγεῖλαι τὸ  
πρᾶγμα, etc.

Lay stress on the *letter* of the law. ἀκριβῶς χρῆσθαι τῷ νόμῳ.

His hands were strengthened. ἐθάρσης, or τοῦτο θάρσος  
παρεῖχε, etc.

§ 113. (5) Several again are further developments of the principle of Abstract and Concrete treated above. The advice to the student is always: *Get down to the fact, the thing done by the person*, and you are safe.

To make his *advance* less *in*α ἥσσον κωλύοιτο προϊών.  
interrupted.

His *journey* was an *unreasonable adventure* on an ἀνοήτως ἐδόκει ὥρμησθαι ἐφ'  
*improbable design*. ἀ οὐκ εἰκὸς ἦν ἐκτελέσατ, or  
some such turn.

He was disappointed by πολλάκις ἀπροσδοκήτως ἔτυχε  
unexpected *accidents*, etc. σφαλεῖς.

This *news* was far from removing their *suspicions*. ταῦτα πυθόμενοι οὐχ ἡσσον δὴ ὑπώπτευον.

He rejected the *advice* of several. πολλῶν πειθόντων οὐκ ἤθελε.

A work on which their *safety* depended. ἔργον οὐ ἔδει πρὸς τὸ ἀσφαλεῖς εἶναι, or δὲ ἐκτελέσαι ἔδει η̄ μὴ ἀσφαλεῖς εἶναι.

He retained complete *presence of mind*. οὐδαμῶς ἐταράχθη.

Whoever was the *author* of the *mischief*. ὅστις ἦν ὁ ἀδικήσας.

He used the *language of rebellion*. ὕβριξε τοῖς λόγοις ὡς ἀποστησόμενος.

To prevent *confusion* arising in chance *conflicts*. ἵνα μὴ εἰκῇ συμμίξαντες ταραχθεῖεν.

It suited their *situation and quality*. ἐπιτήδειον ἦν τοιούτοις γε οὖσι καὶ οὕτω διακειμένοις.

According to the *system of ancient warfare*. ὡς εἰώθεσαν οἱ πάλαι πολεμοῦντες.

He perceived the *resistance* he might expect. γῆσθετο μεθ' ὅσης δυνάμεως ἀντιστῆναι μέλλοιεν.

In order to cover his *perfidy*. ἵνα μὴ φανερὸς γένοιτο πρόδοτης ὁν (or use λαθάνω).

His *conduct* was *open to the suspicion of concert* . . . τοιαῦτα ἐποίει ὥστε εἰκότως ὑπωπτεύετο τοῖς πολεμίοις συμπράσσειν.

No *extremity* would make them fail, (they said). οὐκ ἀν σφαλῆναι οὐδ' ἀν εἰ τι γένοιτο, or πάθοιεν.

Nothing but invincible courage could have enabled him . . . οὐδὲ ἀν ἐδυνήθη εἰ μὴ ἀρετὴ ἀհσσητος ἦν.

The *passions* of the people proved stronger than their *principles*. δὲ δῆμος οὕτως ἐθυμοῦτο ὥστε καὶ τοῦ θείου (ορ τῆς δίκης) δλιγωρεῖν.

§ 114. (6) Others are due to the *vagueness of phrase*,

allusiveness of style, etc., compared with the *simple precision* of the Greek.

He conquered his *feelings* κατέσχε τὸν χόλον.  
(i.e. anger).

They dreaded the *effect* of έδεδοίκεσαν μὴ τοιαῦτα ἀκούσας  
such a tone upon him. χαλεπαίνοι.

The general by the rapidity οἱ στρατηγὸς θᾶσσον ἐπαγαγὼν  
of his *movement* . . . τὸ στράτευμα . . .

It moved them more to see ηγανάκτουν μᾶλλον ἴδοντες . . .

Their *motives* were question- οἱ πηγιῶντο αὐτοὺς ὡς αἰσχρο-  
ed. (Meaning corruption.) κερδεῖς εἶεν, or ὡς διεφθαρ-  
μένους.

There is no *reaction*. οὐδὲν μεθεστήκασιν ὥν ἐπόθουν,  
(Meaning, in desire for the or ὥν ἐβούλευσαν.  
scheme.)

The *language* he used is θαυμασίως ὡς ἐλοιδορεῖτο καὶ  
indescribable (i.e. he was vio- ἐσχετλίαξε.

No one *appeared* (i.e. came οὐδεὶς παρῆλθε.  
forward).

### § 115.—THE NEGATIVES.

There are two negatives in Greek, *μή* and *οὐ*. Fully to understand the difference between them, so as to be certain always to use them right, and to be able to explain all the exceptional and subtle usages, is a matter of some difficulty, which the learner must not expect to grasp completely till he has progressed a considerable way in Greek. At the same time it is necessary, even for elementary Greek composition, to understand something about the subject, and the outline of the principle may be given in tolerably simple language, so as to help the learner at least over a good many difficulties.

§ 116. The difference between *οὐ* and *μή* is sometimes stated broadly as follows:

*οὐ* is used in those clauses which appear as negative *statements*; *μή* is used in those clauses which appear as negative *conceptions*. This, however, requires much qualification and is too abstract a way of putting the point to be of much service. The best way to grasp the subject is to look closely at the various usages. And it is not at all difficult to become familiar with most of the commoner usages, and so to proceed gradually to a fuller understanding of the rarer and subtler applications.

It will be best, therefore, to give tolerably full examples of the various ways in which *οὐ* and *μή* are used.

§ 117. Remember, then, *οὐ* is used in those clauses which appear as negative *statements*.

Thus:

Nothing happens.	οὐδὲν γίγνεται.
You must not do it.	οὐ χρὴ δρᾶν.
I should not have come.	οὐκ ἀν ἥλθον.
It cannot be that you will not help me.	οὐκ ἔσθ' ὅπως οὐκ ἐπαρκέσεις μοι.
He announced that nobody was there.	ἀπήγγειλεν οὐδένα παρεῖναι, or παρόντα.
I perceive that no one knows.	αἰσθάνομαι οὐδένα εἰδότα.
Will you not go?	οὐκ ἄπει;
I asked her why she had not done it.	ἡρόμην αὐτὴν τί οὐκ ἐποίησε.
Although I had nothing I was rich.	ἐπλούτουν καίπερ οὐδὲν ἔχων.

[Special idioms are *οὐ φημι*, 'I say that . . . not,' *οὐκ ἔω*, 'I advise not,' *οὐκ ἀξιῶ*, 'I beg you not.' Note that these are really *understatements*, like the English 'I don't think . . .', meaning 'I think it is not . . .']

§ 118. Observe that we have used the word *statement* to include *interrogative* sentences.

§ 119. Observe also, that *οὐ* is still used, and not *μή* when the sentence is put obliquely. The fact that the statement (or question) is *reported* makes no difference to the negative. (This is very important, because the rule is often so stated as to beguile the learner into believing that the *Oratio Obliqua* turns *οὐ* into *μή*.)

§ 120. On the other hand, *μή* is used in sentences expressing *purpose*, *consequence*, *prohibition*, *petition*, *condition*, and indefinite clauses. The main usages are given below under their respective heads.

121. (1) *Purpose.*

In order that I might not *ἴνα μὴ δράσαιμι*.  
do it.

So after *ὅπως* and *ώς*, and in all Final and Deliberative sentences.

§ 122. (2) *Fear, precaution, suspicion. etc.*

I fear this may happen.	<i>δέδοικα μὴ γένηται τοῦτο.</i>
Mind you don't do it.	<i>ὅρα ὅπως μὴ ποιήσεις.</i> (or simply) <i>ὅπως μὴ ποιήσεις.</i>
I suspect he may come.	<i>ὑποπτεύω μὴ ἔλθῃ.</i>

[So even after neutral words like 'expect,' 'consider,' where there is any notion of *fear* or *precaution*.]

There was expectation of *προσδοκία ἦν μή τι νεωτερίσω σι.*—THUC.

§ 123. (3) Closely allied to this is what we may call the use of  $\mu\bar{n}$  in misgivings or suggestions.

(a) Perhaps this may be [or  $\mu\bar{n}\tau\bar{o}\bar{u}\bar{t}\bar{o}\bar{\alpha}\bar{\lambda}\bar{\eta}\bar{\theta}\bar{e}\bar{s}\bar{\eta}$  (or even is] true.  $\bar{\epsilon}\bar{o}\bar{s}\bar{t}\bar{i}$ . (Common in Plato, etc.)

[This is an *old* usage, no doubt originally meaning, 'Don't let this be true']—a natural and lively way to express misgiving. The  $\mu\bar{n}$ -clause was then easily attached to verbs of fearing, and  $\mu\bar{n}$  thus came to mean 'lest.]

This is equally good in the negative form, thus:

Perhaps this may not be  $\mu\bar{n}\tau\bar{o}\bar{u}\bar{t}\bar{o}\bar{o}\bar{u}\bar{k}\bar{\alpha}\bar{\lambda}\bar{\eta}\bar{\theta}\bar{e}\bar{s}\bar{\eta}$ . true.

(b) Did you do it?  $\mu\bar{n}\bar{\epsilon}\bar{p}\bar{o}\bar{i}\bar{\eta}\bar{s}\bar{a}\bar{s}\bar{\tau}\bar{o}\bar{u}\bar{t}\bar{o}$ ;

§ 124. (4) *Prohibition* (with *Pres.* *Imp.* or *Aor. Subj.*).

Don't do it.  $\mu\bar{n}\bar{\delta}\bar{p}\bar{a}$ , or  $\mu\bar{n}\bar{\delta}\bar{p}\bar{a}\bar{\sigma}\bar{y}\bar{s}$ .

§ 125. (5) So in the *oblique* negative *petition*.

I asked him not to do it.  $\bar{\eta}\bar{\tau}\bar{\eta}\bar{s}\bar{a}\bar{\sigma}\bar{u}\bar{t}\bar{o}\bar{n}\bar{\mu}\bar{n}\bar{\delta}\bar{p}\bar{a}\bar{n}$ .

And similarly after all allied words, as *βούλομαι*, *θέλω*, *κελεύω*, *δεῖ*, *χρή*, *ῳφελον*, *ἀνάγκη*, etc.; and also (with infin.) after neut. adjectives, like *χαλεπόν* *ἔστι*  $\mu\bar{n}\bar{\theta}\bar{u}\bar{m}\bar{o}\bar{u}\bar{s}\bar{\theta}\bar{a}\bar{i}$ , 'it is hard not to be angry.'

§ 126. (6) *Consequence*.

They were so ignorant as  $\bar{o}\bar{u}\bar{t}\bar{w}\bar{o}\bar{s}\bar{\alpha}\bar{m}\bar{a}\bar{\theta}\bar{e}\bar{i}\bar{s}\bar{\eta}\bar{s}\bar{a}\bar{n}\bar{\bar{o}\bar{s}\bar{t}\bar{e}}$   $\mu\bar{n}\bar{\delta}\bar{e}\bar{n}$  to know nothing.  $\bar{\epsilon}\bar{i}\bar{\delta}\bar{e}\bar{n}\bar{a}\bar{i}$ .

[It is instructive to compare this with the usage of *ῳστε* with *οὐ*, when not the *natural* but the *actual* consequence is related, *i.e.*, when the negative *conception* is

abandoned for the negative *statement*, there being a narrative stress on the *fact occurring* [see §§ 51-53]:

They were so ignorant that οὗτως ἀμαθεῖς ἦσαν ὥστε οὐδὲν (as a fact) they knew nothing. οὐδεσαν. [See § 51.]

§ 127. (7) *Condition*: (the negative in the *if-clause* is always *μὴ*).

If you don't come. εἰς μὴ ελθης.

If I were not to do it. εἰ μὴ δράσαιμι.

If I had not been there. εἰ μὴ παρῆν.

Also with participles used conditionally, as ἐμαχόμην ἀν μὴ δειλὸς ὡν, 'I should have fought if I had not been a coward.'

§ 128. (8) *Indefinite*.

Whenever you don't eat. ὅταν μὴ φάγης.

All who were not rich. ὅσοι μὴ πλούσιοι εἰέν.

[*ὅσοι οὐ πλούσιοι ἦσαν* is quite good Greek, but means 'all those *definite* persons who, as a fact, were not rich.']

So,

Those who are not ill. οἵ μὴ νοσοῦντες.

[*οἵ οὐ νοσοῦντες* is possible Greek, but means 'certain special not diseased persons.' The other is *generic*: 'the class of not diseased persons. ]

§ 129. (9) The following uses are somewhat similar:

We cannot conceive *non-* οὐ δυνάμεθα ἐννοεῖν τὸ μὴ ὅν. *entity*.

It is disgraceful that no αἰσχρὸν μηδένα εἰδέναι. one should know.

I failed owing to *not being* ἐσφάλην διὰ τὸ μὴ σοφὸς clever. εἶναι.

He was saved by having τῷ μηδὲν πεπωκέναι ἐσώθη. not drunk it.

Observe, in these acc. and inf. clauses with the article

τό (where the whole phrase is treated as a subst.), the negative is always *μή*.

§ 130. Under this head, too, it will be clearest to class those instances of *μή* which occur where, in English, we have no negative, sometimes called the *redundant μή*.

The principle is easily explained :

In English we say, 'I deny that he did it.'

In Greek, if you use a negative word like 'I deny' with a subordinate sentence, the subordinate sentence must have a negative too; the feeling no doubt being that the *total result* (which is negative) ought to be conveyed by the subordinate clause, as well as by the main verb.

A few instances are subjoined :

I deny that he did it.      *ἀπαρνοῦμαι μὴ ἐκεῖνον δρᾶσαι.*

I dispute the existence of *ἀμφισβητῶ μὴ εἶναι τοῦτο.*  
this.

They hindered me from *ἐκώλυσάν με μὴ ἐλθεῖν.*  
coming.

§ 131. Further, the commoner usages of double negatives ought to be set down, in order that the learner may get some idea of the whole subject.

*οὐ μή.*

(a) Will you not forbear      *οὐ μή φλυαρήσεις;*  
to talk nonsense?<sup>1</sup>

(b) There is no chance of      *οὐ μὴ ἐλθῃ.*  
his coming.

(Elliptical: the negative form of § 123 a. Lit. There is no fear, no question, no chance of his coming: a strong form of denial.)

§ 132. *μὴ οὐ.*

Just as in § 130 we saw that a negative verb (forbid,

<sup>1</sup> This is equivalent to a *prohibition*, 'Don't talk nonsense,' just as *οὐκ θέτει*; (§ 117) is equivalent to an *order*, 'Go away.'

deny, prevent, dispute, etc.) requires the negative in Greek to be expressed in the dependent clause, in order to satisfy the Greek demand for clearness and completeness; so, if the main verb is further negated (actually or virtually), the *μὴ* of the dependent clause is changed into *μὴ οὐ*.

I don't deny his doing it. οὐκ ἀπαρνοῦμαι μὴ οὐκ ἐκεῖνον δρᾶσαι.

I don't dispute the existence of this. οὐκ ἀμφισβητῶ μὴ οὐκ εἶναι τοῦτο.

They did not hinder me from coming. οὐκ ἐκώλυσάν με μὴ οὐκ ἐλθεῖν.

What hinders my coming? τί κωλύει μὴ οὐκ ἐλθεῖν ἐμέ; (=nothing hinders).

In certain writers it is sufficient that in the principal clause the word shall be a word not strictly negative, but describing shame, horror, blame, or some such semi-negative idea, to change the *μὴ* of the dependent clause into *μὴ οὐ*.

It is great folly not to think. πολλὴ ἀνοια μὴ οὐχ ἡγεῖσθαι. —PLAT. *Symp.*

It is disgraceful not to be zealous. αἰσχρὸν μὴ οὐ προθυμεῖσθαι. —PLAT. *Theaet.*

Thus the general rule for the use of *μὴ οὐ* is this: Wherever the negative of the dependent clause is *μὴ*, there, if the main clause be further negated, *μὴ* will change to *μὴ οὐ*.

*Note.*—The Greeks *repeat* the negative in such sentences as 'He took nothing ever from anybody,' οὐδὲν ἔλαβεν οὐδέποτε παρ' οὐδενός.

### CONNECTION.

§ 133. It is very important to notice the connection of sentences in the ordinary Greek prose styles. In English, so many writers adopt a disjointed, abrupt, pithy, curt

style, where the effect is produced by a series of touches or details, in no grammatical connection with each other, that it is necessary to observe the complete difference of Greek in this matter.

It is scarcely too much to say, that in a Greek narrative *every sentence* is connected with what goes before, in one way or other.

§ 134. (a) In the first place, with the assistance of participles and dependent clauses, a great many facts are told in *one sentence*.

Take a sentence chosen quite at random from Thucydides (iv. 74.):

οἱ δὲ ἐπειδὴ ἐν ταῖς ἀρχαῖς ἐγένοντο | καὶ ἐξέτασιν ὅπλων  
ἐποιήσαντο, | διαστήσαντες τοὺς λόχους | ἐξελέξαντο τῶν τε  
ἐχθρῶν καὶ οἱ ἐδόκουν μάλιστα ξυμπρᾶξαι τὰ πρὸς τοὺς  
Ἀθηναίους ἄνδρας ὡς ἑκατόν, | καὶ τούτων πέρι ἀναγκάσαντες  
τὸν δῆμον ψῆφον φανερὰν διενεγκεῖν, | ὡς κατεγνώσθησαν, |  
ἔκτειναν, | καὶ ἐς δλιγαρχίαν τὰ μάλιστα κατέστησαν τὴν  
πόλιν.

Here, independently of smaller subdivisions which might in places be made, there are eight distinct actions described by verbs or participles. Now in English, it is quite conceivable, if the book were written in one of the more modern styles, that this one sentence might appear somewhat as follows:

'No sooner, however, had they been appointed, than they held a levy of the army. They drew up the various companies apart from each other, and selected certain of their private enemies, and those who were supposed to be most implicated in the recent dealings with the Athenians. These amounted to about a hundred men. They then forced the people to pass a public vote of condemnation upon them; and when they had been condemned, they put

them to death. This done, they established a more oligarchical form of government in the city.'

Notice here: In the Greek there are only *three principal verbs*, ἔξελέξαντο, ἔκτειναν, κατέστησαν, all the other facts being conveyed in *subordinate clauses* of various kinds. In the English there are no less than *seven* main verbs.

It is clear that, in translating into Greek, we have to apply the reverse process, and often group the sentences more together, by dint of using participial clauses, and conjunctional clauses, according as they seem to fall in naturally. This is especially the case when, as in the instance given above, we are following the successive acts of *the same main subject*; but even where, in English, different subjects come in, they may often be, by a slight recasting of the sentence, really grouped round the main subject, or at any rate coupled to it by conjunctions, or the invaluable genitive absolute. Skill and accuracy in grouping sentences in a natural Greek manner can only be acquired by reading and carefully observing the Greek writers' narratives; and the vivid descriptions of Thucydides are especially instructive. One very great help to this will be found to be the reverse process of translating Greek from time to time on paper, not into the same continuous and complex style, but into the natural and more jerky and curt English.

§ 135. (b) But also the learner must carefully notice the connection of sentences *with each other*. Nothing is so commonly neglected by the beginner in Greek prose as the necessary linking of sentences together, whether by particles or otherwise.

Again, let us convince ourselves of this by taking a casual narrative chapter of Thucydides, and writing down all the beginnings of sentences; *i.e.*, all the new starts which he makes after colons or full stops. Any teacher

will find this practical proof a simple and finally effective way of inducing those whom he teaches to imitate their authors in this point.

Let us take for example Thucydides, iv. 27, the famous chapter about Kleon and Nikias at Athens; and if we write down all the beginnings of the sentences after full stops or colons, they will be found as follows:

ἐν δὲ ταῖς Ἀθήναις—πάντων δέ—καὶ μετεμέλοντο—Κλέων δέ—παραινούντων δέ—καὶ γνούσ—καὶ ἐς Νικίαν. That is δέ four times, καὶ three times.

Or again, Chapter 29 :

καὶ πάντα—τὸν δέ—οἱ γάρ στρατιῶται—καὶ αὐτῷ—πρότερον μὲν γάρ—πολλῷ γάρ—σφίσι μὲν γάρ—ἐπ' ἐκείνοις γάρ—εἰ δ' αὖ—λανθάνειν τε. That is, γάρ five times; καὶ twice; δέ twice; τε once.

In no single case is there a sentence unconnected. And the same, with the rarest possible exceptions, would be found to be the case whatever passages of Greek narrative were chosen.

§ 136. The commonest connections are naturally—

καὶ, δέ (and rarely τε), 'and' (where δέ is *second* word).  
ἀλλά, 'but.'

οὖν, τοίνυν (or often δῆ), 'therefore,' (both *second* words); if a very emphatic word is wanted to stand first, τοιγαροῦν is used.

γάρ, 'for' (*second* word).

μέντοι, 'however' (*second* word).

For others, see the Index of Particles, etc.

§ 137. One caution must be observed, and that is with

reference to *μέν* as a connecting particle. *μέν* connects the clause in which it occurs with what *follows* only ; it always looks forward to a *δέ* in a subsequent clause to answer to it. It is, therefore, *of no use* as a connecting particle with what precedes, and if it is found at the beginning of a sentence, some other particle will be found with it.

Thus, turning over the fourth book of Thucydides again, we find *μέν* appearing at the beginning of sentences as follows :

*χρόνον μὲν οὖν—σφίσι μὲν γάρ—πρότερον μὲν γάρ—οἱ μὲν δῆ—καὶ Βάττος μέν—καὶ ἐσ μὲν ἄνδρας—*

in every case with some other particle to couple it to the preceding part.

§ 138. (c) A word should be said also about the *relative* connection. Those who have learned to write Latin prose have got so accustomed to beginning sentences with turns like these :

Quae cum ita essent,  
Quod ubi senserunt,  
Qua re perfecta, etc.,

and the relative forms such a neat and close connection that they are liable to do the same in Greek. But the *relative* is *not used as a connection* between sentences in Greek under ordinary circumstances ; except in sentences of the following kind, where previous facts or arguments are summed up :

ἀ δὴ γνώντες.  
ἀ ἐνθυμούμενοι.

ὅν δὴ ἔνεκα.  
ἀ εἰδὼς, σκοπῶν, etc.

[Also in a few short phrases like *ῶν ἀφικομένων* (THUC.), the common *ὅπερ καὶ ἐγένετο* ('which actually occurred,' of events foreseen or suspected), *ὅπερ ἤκουσα* (PLAT.), *ὅθεν γίγνεται* (PLAT.) and *δι' ὅ*.]

§ 139. (d) A word should be said too about *ῳστε* as a connection. In English, after mentioning a number of facts or grounds leading up to an action or a conclusion, we often continue (after a full stop) thus: 'Accordingly they decided . . .' or 'And so they departed . . .' In Latin this would be *itaque* or *igitur*. In Greek this may be neatly done by *ῳστε*, used without altering anything else in the sentence.

Thus, after a full stop:

Accordingly the matter *ῳστε τὸ ἔργον προύχωρησε.*  
prospered . . . —THUC. 8. 68.

Therefore (they said) not *ῳστε οὐδὲ τούτους χείρους*  
even these were worse . . . *εἶναι.*—THUC. 8. 76.

[An instructive instance; for the accus. infin. here is due to the *Oratio Obliqua*, not to *ῳστε*, else we should have *μηδὲ*.]

See § 59.

## TENSES.

§ 140. Greek, like the English, is very rich in tenses, and the usage of them is to a great extent very closely analogous in the two languages: but there are some differences, of which it will be well to present the most important.

### § 141. (1) *Aorist in oblique moods.*

The first thing that strikes any one who carefully looks at the Greek verb, and compares the tenses with English, is that there is in the subjunctive, optative, imperative, infinitive, not one tense, but two, the present and aorist, which are used apparently at first sight without difference of meaning.

Thus :

That I may do it.	<i>ἴτα δρῶ</i> , or <i>ἴτα δράσω</i> .
That I might do it.	<i>ἴτα δρψῆν</i> , or <i>ἴτα δράσαιμι</i> .
Do it.	<i>δρᾶ</i> , or <i>δρᾶσον</i> .
To do it.	<i>δρᾶν</i> , or <i>δρᾶσαι</i> .

where a distinction seems to be made in Greek which we do not make in English. The nearest approach to it is the difference between 'to do' and 'to be doing,' where the first somewhat resembles the aorist infin. and the second the present.

The first notion a learner gets into his head, is that the aorist in these moods is somehow *past*. This is a complete mistake, and must be carefully guarded against.

The learner should get the conception that generally the main difference between the aorist and the present *in any mood except the indicative*<sup>1</sup> is the rather fine distinction between the act regarded as a single occurrence, and not as protracted (aorist), and the act regarded as extended in time (present).

Sometimes the aorist describes *the entering on a state*, the present rather *the being in a state*; as *νοσῆσαι*, 'to fall sick,' *νοσεῖν*, 'to be sick'; *εὐτυχῆσαι*, 'to get good luck,' *εὐτυχεῖν*, 'to prosper.'

Sometimes the present describes the *attempt* or *process*, the aorist the *result*; as *πείθειν*, 'to urge,' *πεῖσαι*, 'to persuade.'

In these cases and others like these there is a real difference due to the tense; for from the nature of the verbs the act beginning or the act completed is different from the process: so here it is necessary to use one rather than the other. But with many verbs it is not so; and

<sup>1</sup> Note.—It should perhaps be mentioned, as an obvious exception to the above statement about the aorist, that where an *indicative* aorist is turned by *Oratio Obliqua* into *Infinitive*, *Optative*, or *Participle*, the idea of *past-ness* will naturally be retained.

there it is obvious that either would do equally well. In many cases, again, one would be, not *necessary*, but more *natural* than the other: and it is desirable to get into the habit of thinking which is the more natural, and always having them *both ready* to use.

The beginner usually employs the aorist far too little, because, as he thinks from English to Greek, he thinks of *λαμβάνειν*, *λαμβάνοιμι*, *λαμβάνωσι*, before *λαβεῖν*, *λάβοιμι*, *λάβωσι*. And the only way to get to use the Greek tenses in a *natural* manner is to notice and imitate the usage of the prose writers, and always pause and think of the aorist before writing down the present.

§ 142. (2) *The aorist indicative (or participle in place of indicative clause).*

This of course *is* past: the mistake made about this is, not to use it enough. We have in English a tense exactly corresponding to the aorist, as 'I went,' 'I bought,' 'I was wounded,' and we use it very frequently, as is natural, in narrative passages. The Greeks, however, use it *still more frequently*; and unless the learner's attention is directed to the point, he is sure to use *perfect* or *pluperfect* in cases where the Greek naturally employs *aorist*.

§ 143. *Thus, constantly with participles* (where we have no aorist):

*Having* cut down trees.

δένδρα κόψαντες.

As they *had* been invited by the Athenians they sailed there.

ἐπικαλεσαμένων τῶν Ἀθηνῶν ἔπλευσαν ἐκεῖσε.

Although he *had* done no wrong he was killed.

ἀπέθανε καίπερ οὐδὲν ἀδικήσας.

§ 144. Again, with *conjunctions*:

When they *had* reached the place they disembarked. ἐπειδὴ ἀφίκοντο ἐξέβησαν.

If I had known, I should  $\epsilon\imath\ \epsilon\gamma\nu\omega\nu\ o\nu\kappa\ \alpha\nu\ \epsilon\delta\rho\alpha\sigma\alpha$ .  
not have done it.

§ 145. Constantly again, in *Oratio Obliqua*:

He announced that they ἤγγειλεν ὅτι εἶλον τὴν πόλιν  
had taken the city. (or ἔλοιεν). [For this, see  
§ 148.]

### § 146. (3) *Idiomatic use of the present.*

The *present* is used in Greek where we use the *perfect*, in cases where the act or practice described extends *from the past up to the present time*.

Thus :

I have been waiting a long  $\pi\acute{\alpha}\lambdaai\pi\rho\sigma\delta\omega\kappa\hat{\omega}$ .  
time.

### § 147. (4) Future Passives.

There are two future passives which sometimes puzzle the learner a little: they are in fact quite easy to understand.

One is formed from the aorist (1st or 2nd as the case may be) and is usually called the 1st or 2nd future. Hardly any verb has both of these, and the meaning is precisely the same. We will call this for clearness the Aorist-future.

The other is formed from the perfect, and is best called the Perfect-future.

Now the Aorist-future and Perfect-future differ precisely as the aorist and perfect do.

The Aorist-future describes a future *act*.

The Perfect-future describes a future *state*.

Take a few instances :

*θάπτω, bury.* A.-F. *ταφήσομαι*, 'I shall be buried.' }  
P.-F. *τεθάψομαι*, 'I shall be in the grave.' }

*δέω, bind.* A.-F. *δεθήσομαι*, 'I shall be imprisoned.' }  
P.-F. *δεδήσομαι*, 'I shall remain in prison.' }

§ 148. (5) There is one mistake to which all beginners are liable, and which often costs them much trouble to get rid of; and that is with reference to the *Oratio Obliqua*, where *ὅτι* is used.

Take this sentence in English :

'When I *was* young, I *was* ignorant: but I *am* desirous now of correcting that ignorance.'

No one here can doubt that the imperfect is used in the first clause, the present in the second. But suppose it appears in the oblique form : it will then read :

'He said that when he *was* young, he *was* ignorant: but he *was* desirous now of correcting that ignorance.'

Our English *Oratio Obliqua* turns *is* into *was*: and the learner is certain at first to be confused by this unfortunate English usage. The only safety is *always to turn it into Oratio Recta* first, always to see *what tense the speaker used*.

In Greek, however, the *tenses* will remain as in *Oratio Recta*, and if we employ the *Vivid style* (explained in § 31) the sentence will read thus :

*Ἐλεγεν ὅτι νέος μὲν ὡν ἀμαθῆς ἦν, νῦν δὲ τῆς ἀμαθίας βούλεται ἀπαλλαγῆναι.*

To make this still more clear, I will give a few instances of the Greek as beginners will write it, compared with the true Greek.

(a) 'She appealed to them to assist her father, who for their sakes *had* become poor.' [She said 'has.']}

ἥτησεν αὐτοὺς τῷ πατρὶ βοηθεῖν, ὃς ὑπέρ ἐκείνων πτωχὸς γέγονε; [or in strict oblique sequence γεγονὼς εἶη: but the beginner says ἐγεγόνει.]

(b) 'They expressed indignation at the orders he *had* issued.' [They said 'the orders you *have* issued': but the Greek (see § 142) would here probably use the aorist, and say the 'orders you *issued*', and so, when oblique, it is:]

δεινὸν ἐποιοῦντο εἰ τοιαῦτα παρήγγειλε. [But the beginner would say παρηγγέλκει, or ἐκεκελεύκει, or some such impossible word.]

(c) 'They announced that they *held* the acropolis, and that the general *was* a prisoner.' [They said 'we *hold*', 'is a prisoner.']}

ἥγγειλαν ὅτι ἔχοιεν (or ἔχουσι) τὴν ἀκρόπολιν, καὶ ὁ στρατηγὸς δεδεμένος εἴη (or ἐστι). [But the beginner would say εἶχον and ἦν.]

From these instances the following clear rule may be inferred :

In the *Oratio Obliqua*, in English, the *tense* is changed : in Greek, *you may change the mood* (to *Optative*, if preferred, and if sequence permits), but *you may not change the tense*.

## ATTRACTION.

§ 149. Many idioms in Greek are due to *attraction*, *i.e.*, to the change of a word in a sentence, from what it would naturally and grammatically be, to something else, usually

some other case or termination, in consequence of the presence of another word to which it is *attracted* or assimilated. This long definition will be better understood after looking at the instances.

§ 150. (a) The commonest is the *relative attraction*.

With the treasures which σὺν τοῖς θησαυροῖς οὖς ὁ πατὴρ his father left. κατέλιπε.—XEN. Cyr. III. i. 33.

[Here naturally it would be *οὖς* after *κατέλιπε*, but *θησαυροῖς* attracts it.]

From the cities which he ἀπὸ τῶν πόλεων ὅν ἔπεισε.—persuaded. THUC. vii. 21.

[For *ἀπὸ τῶν πόλεων* ἄσ.]

This occurs also with the antecedent omitted.

In addition to what they πρὸς οὖς ἐκτήσαντο.—PLAT. acquired. Gorg. 519 a.

[For *πρὸς τούτοις* ἄ.]

Usually this takes place only where the relative would naturally have been accusative. This, however, need not necessarily be so: there are instances of datives being attracted.

§ 151. (b) Another attraction common in prose is the phrase οὐδεὶς ὅστις οὐ (lit. 'no one who not'), *i.e.*, 'everybody.'

In this phrase *ὅστιν* is originally understood, 'there is no one who not,' and in the nominative it is quite natural, and there is no attraction.

In the oblique cases, however, when *ὅστις* is governed by a verb or something, *οὐδεὶς* does not remain nom., but is attracted into the case of *ὅστις*. Thus:

There is no one whose οὐδενὸς ὅτου οὐκ ἀν πατήρ  
father I might not be. εὕην.—PLAT. *Prot.* 317 c.

He upset every one with κλαίων οὐδένα ὄντινα οὐ κατέ-  
his tears. κλασε.—*Phaed.* 117 d.

§ 152. (c) Another neat attraction occurs in phrases  
like these :

It is wonderful how true ὑπερφυῶς ὡς ἀληθῆ λέγεις.—  
your words are. PLAT. *Phaed.* 66 a.

With a wonderful amount μετὰ ἰδρῶτος θαυμαστοῦ ὅσου.  
of sweat. —Rep. 350 d.

[For ὑπερφυέσ εἶστιν ὡς, θαυμαστόν εἶστιν ὅσου.]

This is very common with adverbs, as in the first  
instance.

§ 153. (d) So again, 'a man like you' is naturally in  
the nominative, ὁ οὗτος σὺ ἀνήρ.

This is also attracted in the oblique cases of ἀνήρ.

It is hard for people like τοῖς οἷοις ἡμῖν χαλεπόν.—  
us. XEN. *Hell.* II. iii. 25.

§ 154. (e) Another usage which naturally is classed as  
an attraction is the Greek form of expression :

δίκαιός είμι τοῦτο ποιεῖν, meaning 'It is just that I  
should do this' (whether the right belongs to the person  
himself or to other people: *i.e.* whether in the sense 'I  
have a right to do this,' 'I am bound to do this,' or 'I  
deserve to suffer this').

Thus :

It is fitting that he should δίκαιός εἶστιν ἀπολωλέναι.—  
perish. DEM.

I have a right to punish. δίκαιός είμι κολάζειν.—ARIST.

They have reason to δίκαιοι εἰσιν ὑποπτοι εἶναι.—  
mistrust. THUC.

## PARTICIPLES.

§ 155. One important stage in doing Greek prose is reached when the learner is familiar with the use of the Greek participle. There is no way so common, as we have seen, of connecting several clauses together so as to make one sentence, as by the use of the participle. If the action in the participial clause is done by the main subject, then naturally the participle agrees with that. If the action is done by some other agent, who already appears in an oblique case, governed by some verb or preposition, then the participial clause is attached equally easily to that. Or again, if the substantive agreeing with the participle does not appear in the sentence elsewhere, then by aid of the genitive absolute it can be introduced in the most perfectly natural manner.

The use will be best understood by observing in the following instances the various notions which can be expressed in Greek by the participle.

§ 156. (1) *Time.*

When he had done this *ταῦτα πράξας ἐκαθέζετο.*  
he sat down.

As he was sleeping they *ἀπέκτειναν εῦδοντα.*  
killed him.

While she was alive he *ξώσῃ μὲν ὡς φίλη ἔχρητο,*  
treated her as a friend, but *θανούσης δὲ ἐπελάθετο.*  
after her death he forgot her.

It checked me in the midst *μεταξὺ λέγοντα ἐπέσχε.*—  
of my talk. PLAT.

[The neatness of this use is apparent: and the large number of tenses in the Greek participle (pres., aor., perf.,

fut.) makes the use of them vastly wider than in Latin or English.]

So gen. abs.:

When the enemy arrived ἀφικομένων τῶν πολεμίων,  
there, they were gone. φύχοντο.

To this we should add some phrases which in English are often expressed by adverbs.

At last he died. τελευτῶν ἀπέθανε.

Do it instantly. ἀνύστας δρᾶσον.

For an instance of a number of participial clauses in one sentence we cannot do better than refer to the passage of Thucydides (iv. 47) quoted under the head of connection (§ 134).

§ 157. (2) *Means*: 'by.'

He escaped by running ἀποδραμῶν ἐσώθη.  
away.

They live by plunder. ληιξόμενοι ζῶσιν.

§ 158. (3) *Circumstances*.

Under these circumstances τούτων ὅδε ἔχόντων ἀπειμι.  
I shall go away.

The rest stood while he περιεστηκότων τῶν ἄλλων  
spoke. διελέγετο.

§ 159. (4) *Cause*: 'since,' 'because.'

This is why I say so, be- λέγω τούτου ἔνεκα, βουλό-  
cause I wish . . . μενος . . . —PLAT.

So of the *pretext, cause assigned, or state of things to be assumed*, with ὡς.

They are angry, on the *ἀγανακτοῦσιν*, ὡς *ἀπεστερημένοι*.—PLAT. *Rep.* i. 329. deprived.

You listen to them, supposing them to know. ὡς *εἰδότωι ἀκούετε*.—DEM. *F. L.* 342.

Let us try, on the assumption that you are in earnest. *ἐπιχειρῶμεν*, ὡς *σοῦ σπουδάζοντος*.—*Gorg.* 495 c.

§ 160. So with *ἄτε* or *οἷα*, to express the *ground*.

Inasmuch as he was a child, *ἄτε παῖς ὥν, ἤδετο*.—XEN. he liked . . .

. . . into the city, seeing *ἐς τὴν πόλιν, ἄτε ἀνοιχθεῖσαν*. it had been opened.—THUC. iv. 130.

As the city was in a state of sedition, they send. *οἷα στασιαζούσης τῆς πόλεως πέμπουσι*.—THUC. viii. 95.

These usages are very important and useful, and should be carefully observed.

§ 161. (5) *Purpose*, ‘in order that.’

The future participle with or without *ὡς*.

Instances of this have been given sufficiently fully under Final Sentences (§ 6): so that one will suffice.

[The *ὡς* gives the reason as *suggested*, or *avowed*, or *alleged*.]

He seized him with the intention of killing him. *εἷλεν αὐτὸν ὡς ἀποκτενῶν*.

§ 162. (6) (*Condition*) ‘if.’ (Neg. *μή*.)

They would not have cared if they had not supposed. *οὐ γὰρ ἀν ἔμελεν αὐτοῖς μὴ ὑπολαμβάνουσι*.—DEM. *Phil.* iii. 122.

If any one had heard it he ἤπίστησεν ἀν τις ἀκούσας.—  
would have disbelieved. —DEM.

If I heard it I should not ἀκούσας οὐκ ἀν σιωπήσαιμι.  
be silent.

Observe: the first *ἀκούσας* = *εἰ ἥκουσεν*: the second =  
*εἰ ἀκούσαιμι*.

§ 163. (7) (*Concessive*) 'though.'

Though we seek we cannot ζητοῦντες οὐχ εὑρίσκειν δυνά-  
find. μεθα.

With little power we try δλίγα δυνάμενοι πολλὰ ἐπιχει-  
much. ροῦμεν.

[Constantly with *καίπερ*: as]

Although they knew, they καίπερ εἰδότες προσεκύνησαν.  
worshipped. —XEN.

See Concessive Sentences § 95.

§ 164. It should further be noticed, in dealing with participles, that in the case of the impersonals *ἔξεστι*, *δεῖ*, *πάρεστι*, etc., in the participial construction, it is the *accusative absolute*, not *genitive absolute*, which is used. This is a very terse and neat usage, and should specially be observed.

When you had a chance ἔξὸν οὐκ ἤθελήσατε.—THUC.  
you would not do it.

Though they had agreed, δεδογμένον αὐτοῖς, ἀδύνατα ἦν  
they could not make the ἐπιχειρεῖν.—THUC.  
attempt.

So *εἰρημένον*, 'though [or since] it had been stated  
(in the treaty, letter, discussion, etc.).

*προσῆκον*, 'while it was fitting.'

*δοκοῦν*, 'whereas they resolved.'

*παρασχόν*, 'when an opportunity offered.'

And *ἀδηλον* δν, δυνατὸν δν, *παρόν*, *δέον*, *ἔξόν*, *δόξαν*.

§ 165. We should further observe various idiomatic uses of participles with other verbs.

§ 166. All *perception* verbs (see § 26):

I know that I am. *οἶδα ὡν.*

I perceive that you are. *αισθάνομαι σε ὅντα.*

§ 167. All *emotion* verbs (see however also § 32):

I like eating. *ηὐδομαι ἐσθίων.*

I am ashamed to tell you. *αισχύνομαι λέγων.*

[i.e. 'I do tell you and it causes me shame': observe the difference between this and *αισχύνομαι λέγειν*, 'I don't tell you, from shame.']}

I am disgusted at being *ἀγανακτῶ ἡστιώμενος*.  
beaten.

They repented of not *μετεμέλοντο οὐκ ἐλθόντες*.  
coming.

§ 168. So verbs of *beginning* and *ending*, *enduring* and *permitting*, often take participle. But the dictionary will settle these points best, as the usage depends on the particular verb; and it often happens that another verb with the same meaning will have a different construction.

The following nearly always take participles:

*περιορᾶν*, 'to allow' (gen. to 'look on' with indifference at some outrage). *E.g. μὴ σφᾶς περιορᾶν φθειρομένους*, 'not to allow them to be destroyed.'—THUC. i. 24.

*ἀνέχεσθαι*, 'to endure.'

*λήγειν, παύεσθαι*, 'to cease.'

*διατελεῖν*, 'to continue' doing.

§ 169. Finally observe those verbs which describe the manner of an action, and which take the action-verb as a participle.

I chance to arrive.  $\tau\nu\gamma\chi\acute{a}n\omega\ \acute{a}\phi\iota\kappa\acute{o}\mu\epsilon\nu\sigma.$   
 I departed unawares.  $\acute{e}\lambda\alpha\theta\omega\ \acute{a}\pi\acute{a}\omega\eta.$   
 He came in first in the race.  $\acute{e}\phi\theta\alpha\sigma\epsilon\ \tau\rho\acute{e}\chi\omega\eta.$   
 We entered the city just in  $\acute{e}\phi\theta\alpha\sigma\alpha\mu\epsilon\nu\ \acute{e}\sigma\iota\acute{o}\nu\tau\epsilon\sigma,$  *priv.* . . .  
 time, before . . .

These are of constant recurrence, and should be watched for: as, though the ideas can be sometimes correctly expressed in more literal accordance with the English, the above are the *natural idiomatic* Greek expressions.

§ 170. Here we should perhaps not pass over the two idiomatic participial expressions:

$\tau\acute{i}\ \mu\alpha\theta\acute{\omega}\nu;$  and  $\tau\acute{i}\ \pi\alpha\theta\acute{\omega}\nu;$

$\tau\acute{i}\ \mu\alpha\theta\acute{\omega}\nu\ \tau\o\acute{u}\tau\o\ \pi\o\iota\acute{e}\iota\acute{s}$ , literally, 'having learnt what, do you do this?' is idiomatically used for—

'What put you up to doing it?' 'What made you do it?'

So,  $\tau\acute{i}\ \pi\alpha\theta\acute{\omega}\nu\ \tau\o\acute{u}\tau\o\ \pi\o\iota\acute{e}\iota\acute{s}$ ; literally 'having suffered what, do you do this?' is used for—

'What ails you that you do this?' 'What is the matter with you that you do this?'

## THE MIDDLE VOICE.

§ 171. To understand thoroughly the use of the middle voice is a matter of time; but it is necessary to say something about it, for beginners often get a confused idea that the middle voice is simply reflexive, and that if  $\tau\acute{u}\pi\tau\omega$  means 'I beat,'  $\tau\acute{u}\pi\tau\omega\mu\alpha\iota$  means 'I beat myself.'

It is better, therefore, to state at once plainly that *the Middle Voice is not simply reflexive.*

We want to know, however, not merely what it is not, but what it is; and perhaps the clearest way of putting it is to say that the person's self is not the *direct object* (of the middle verb), but the *indirect* or *remoter object*. Or, to put it another way:

In the active verb, the Person is the *Agent*.

„ middle „ „ „ both *Agent* and *Recipient*; (and not, as in the erroneous theory commented on above, the *agent* and *object*).

A few instances will make this clear:

$\lambda\circ\nu\omega$   $\tau\grave{a}$   $\iota\mu\acute{\alpha}t\alpha$ , 'I wash  $\lambda\circ\nu\omega\mu\alpha\iota$   $\tau\grave{a}$   $\iota\mu\acute{\alpha}t\alpha$ , 'I wash clothes.'  $\mu\acute{\alpha}t\alpha$ , 'my clothes.'

$\phi\acute{e}\rho\omega$ , 'I carry.'  $\phi\acute{e}\rho\mu\alpha\iota$ , 'I carry off as my own,' 'I win.'

$\grave{\alpha}\pi\omega\theta\acute{\epsilon}\omega$ , 'I repel' (any-  $\grave{\alpha}\pi\omega\theta\acute{o}\mu\alpha\iota$ , 'I thrust away thing from anybody). from myself' (e.g. enemies, etc.).

From this simple principle all the special uses of the middle voice are derived. These will not be given exhaustively here, as they will be found in grammars; but it will be perhaps as well to subjoin the principal kinds into which they are naturally divided, with instances of each.

### § 172. (1) *Self-advantage*.

This is naturally the commonest use of the middle, and indeed might almost be called the genus, the special uses being the species.

	<i>Act.</i>	<i>Mid.</i>
<i>Ex.</i> $\phi\acute{e}\rho\omega$ ,	carry.	carry off, win.
$\sigma\acute{\omega}\zeta\omega$ ,	save.	save for self, bring safe home, keep safe, etc.
$\kappa\circ\mu\acute{\iota}\zeta\omega$ ,	transport.	recover, get back (lost).
$\tau\iota\mu\omega\rho\hat{\omega}$ ,	redress another's wrong.	redress your own, take vengeance on.

§ 173. (2) *Intransitive.*

Specially common in verbs of motion. Remember that the middle is used not because the person is acted on (which may accidentally be the fact), but because the person derives the advantage, is affected by the result, of the action.

	<i>Act.</i>	<i>Mid.</i>
<i>Ex.</i> ἐπιθεῖναι,	put upon.	attack.
κοιμάω,	lull.	sleep.
παύω,	stop (another).	cease.
ἐπείγω,	hurry (another).	make haste.
φαίνω,	show.	appear.
ἀπέχω,	deter.	refrain, hold aloof.

And the three following, especially, which take, if active, acc., if middle, gen.:

ἔχω,	hold.	cling to.
λαμβάνω,	"	"
μεθεῖναι,	let go.	leave hold of.

§ 174. (3) *To get done.*

The active 'to do'; the middle, by natural transition from its original meaning, 'to get done.'

	<i>Act.</i>	<i>Mid.</i>
<i>Ex.</i> γράφειν,	write.	get entered, (and so accuse.)
ποιεῖν,	do.	get done.

And specially the following:

χράω,	give oracle.	get oracle given.
μαντεύω,	give prophecy.	get a prophecy.
θίω,	sacrifice (of priest).	get sacrifice offered (of general).
δικάζω,	decide suit.	get decision, go to law.

§ 175. (4) *Mental.*

There is something so eminently self-affecting about mental actions as opposed to bodily, that we are not surprised to find the use of the middle extended to these.

	<i>Act.</i>	<i>Med.</i>
<i>Ex.</i> ποιεῖν,	make.	estimate.
τίθημι,	put.	consider.
σκοπεῖν,	look at.	reflect on.

Under this head comes διανοοῦμαι, not found active.

§ 176. (2) *Reciprocal.*

A natural extension again is to the case of reciprocity which is one way of the original agent deriving ultimately to himself the result of the act.

	<i>Act.</i>	<i>Med.</i>
<i>Ex.</i> ἀμείβω,	change.	exchange.

Under this head come the reciprocal words,

διάλέγομαι,	}	which are not found active.
διακελεύομαι,		
διακηρυκεύομαι,		
διαβεβαιοῦμαι,		

The preposition διά, expressing *mutual* action, is obviously the natural one to this meaning.

§ 177. (6) *Special.*

A few special usages (where the meaning gets considerably altered) may be added; they will fall, however, under one or other of the previous heads, and all depend really on the same fundamental principle.

ἀποδοῦναι,	give.	sell.
δανείζω,	lend.	borrow.
μισθώ,	let.	hire.
λύω,	release.	ransom.
σπένδω,	pour libation.	make truce.

## METAPHORS.

§ 178. A great deal of difficulty is found by the beginner in the matter of metaphors ; and some teachers rather increase than diminish the difficulty by giving sweeping and injudicious general rules. For instance, the following rule I have known to be given : ‘ Always translate your metaphor into the same, or the corresponding, metaphor in Greek.’ This rule if followed universally would, as we shall see, land us in many absurdities in Greek.

§ 179. Now, if we consider the facts of the two languages, the first thing that strikes us is that English is a tongue which is *exceedingly full* of metaphors, very much more so than either Greek or Latin.

A few of these are collected in § 110. But it would suffice to extract nearly any passage of modern English (in which effectiveness of style is aimed at) to convince the student of this. Any passage of any length from Macaulay, or Merivale, or Prescott, would be certain to contain several metaphorical phrases.

§ 180. The next point we observe is that there is a great deal of difference in the stress laid by the author on the metaphor. Occasionally, if you omitted the metaphor, you would destroy the whole point of the piece. But much more often the metaphor is only a picturesque way of describing a quite simple idea, and many other metaphors, or even the simple unadorned statement, would do equally well. Often, again, the metaphorical word or phrase is quite *worn out*, and the writer uses it quite unconsciously, without the smallest stress on the metaphor, and indeed not observing that it is a metaphor.

§ 181. Now, as in Greek metaphors are much rarer, and the natural mode of expression is a simple one, it is an obvious inference that a great many of the metaphors that meet us in English must, in translating, be exchanged for the direct and simple statement. And this is what we have to do. It is only in the first of the three cases mentioned above, viz., where the *metaphor constitutes the point* of the sentence, that the Greek would retain it. And this also will generally be where in English the metaphor is expanded into a real simile, so that the piece cannot be adequately rendered without translating also the comparison. But in ordinary cases the *sense* should be alone thought of, and the particular picturesque or metaphorical form of expression in the English should be abandoned in turning the passage into Greek.

For instance, in the phrases :

‘He fanned the flame of sedition’;

‘He raised the standard of revolt’;

‘While the crash of the throne is resounding in our ears’;

‘The heart of the country is sound’;

[and many others, see § 110],

the metaphor ought to be dropped, and that phrase chosen which will most simply and clearly give the sense.

On the other hand, in that fine peroration of Macaulay’s, which is given in the Rhetorical Exercises (CLIII.):

‘Fling wide the gates to that force which else will enter through the breach,’

the metaphor is really the point of the clause: and to paraphrase it would be to lose the beauty and colouring and force of the original. Consequently we must here keep it: and since you cannot in Greek rush abruptly into

a metaphor, but must prepare the way for it, the sentence will best run somewhat as follows :

... καὶ ὥσπερ ἐν πόλει τὰς πύλας ἀνοίξατε τοῖς ὑπὲρ τῶν τειχισμῶν μέλλουσιν ἐπεισπηδήσεσθαι,

where *ώσπερ* *ἐν πόλει* smooths the passage for the metaphor, so that it appears as a full-blown simile.

If the point be observed, a very little practice will give the learner quite sufficient skill in thus paving the way for his metaphors in Greek in the few cases where they ought to be retained.

## MISCELLANEOUS.

§ 182. We may, lastly, observe one or two small points of idiom which scarcely admit of being classed under any of the previous heads.

§ 183. In dialogue the Greeks, being much more excitable in their temper than we are, were much less content with short replies, 'yes,' 'no,' 'certainly': and in place of these we find a large variety of (negative and) affirmative answers.

Thus :

<i>Affirmative.</i>	<i>Negative.</i>
μάλιστα.	οὐδαμῶς.
πῶς γὰρ οὖ;	ἢκιστά γε . . . , etc.
πάνυ μὲν οὖν.	Or some word answering
φαίνεται.	more precisely to the
κινδυνεύει.	question is often em-
πάνυ γε.	ployed.
ἔστι ταῦτα.	e.g. 'Did you ever' . . . ?
ναί.	οὐποτε.
ἔστικεν.	'Has anybody' . . . ? οὐδεῖς.

*Affirmative.*

ἀληθῆ λέγεις.  
παντάπασι γε.  
δῆλα δή.  
τί μήν;  
καὶ μάλα.

*Negative.*

Can they . . . ? οὐ γὰρ  
δύνανται, etc.

§ 184. *Interrogations.*

In *interrogations* the Greeks have several special usages which perhaps it is as well to notice.

§ 185. (1) Where an affirmative answer is expected, as in the phrase 'did not you do it?' the Greeks use *οὐ*, the idiom being in fact like ours.

Did not we defend our οὐ γὰρ ἐμαχόμεθα ὑπὲρ τῆς  
country? πατρίδος;

So *οὐκοῦν* = not therefore?

Am I not then here? οὐκοῦν πάρειμι;

§ 186. (2) A very common usage, however, in these cases, especially where the question is *indignant* or *impatient*, is to say *πῶς οὐ* instead of *οὐ*.

Is it not disgraceful? πῶς οὐ δειτόν ἐστι;

Are you not destroying πῶς οὐ διαφθείρετε τὴν πόλιν;  
your city?

§ 187. (3) In Plato and Xenophon, *ἄλλο τι*, or *ἄλλο τι η*, is very commonly used for the Latin 'nonne': (being really a condensed phrase asking whether the *fact is otherwise*; *i.e.* is it not so?).

Is not part body and part *ἄλλο τι η τὸ μὲν σῶμα ἐστι*,  
soul? *τὸ δὲ ψυχή*;—PLAT. *Phaed.*

‘Do not avaricious men ἀλλο τι οἴ γε φιλοκερδεῖς  
love gain?’ φιλοῦσι τὸ κέρδος.—PLAT.  
*Hipp.*

§ 188. (4) Where the answer is *unknown* or *negative*, the Greeks use *μῶν* or *μή* or *ἄρα* or *πότερον*. The last is naturally used chiefly in alternative questions: but as every question can be made an alternative [Is it or is it not?] *πότερον* can be used in all questions.

§ 189. Use of *οὐχ ὅπως*, *μὴ ὅπως*, *μὴ ὅτι*, *οὐ μόνον*.

If we wish to translate into Greek—

‘I not only went in, but I also dined,’ it is simple enough:

*οὐ μόνον εἰσῆλθον ἀλλὰ καὶ ἐδείπνησα,*

and there is no awkwardness to be got rid of. If, however, the verbs are negative, the first clause (‘not only not’) contains *two* negatives: thus:

‘I not only did not dine, but I did not even go in.’

Now here, *grammatically*, it would be possible to say, *οὐ μόνον οὐκ ἐδείπνησα, ἀλλ’ οὐδὲ εἰσῆλθον.*

But the double negative is clumsy, so that the Greeks instinctively adopted another method of expression which was neater: and the sentence just written is therefore not idiomatic.

They expressed it as follows:

*οὐχ ὅπως ἐδείπνησα, ἀλλ’ οὐδὲ εἰσῆλθον* which was originally an elliptical phrase, some word of *speaking* being understood, so that the meaning was,

‘Not to speak of my dining, I did not even go in,’ which is mostly equivalent to the sense required, ‘I did not only not dine, but,’ etc.

§ 190. The same is true of  $\mu\bar{n}\delta\sigma\tau\iota$ ,  $\mu\bar{n}\delta\sigma\pi\omega\bar{s}$ , except that the ellipsis is of course 'let me not say,' instead of 'I will not say.'

'You were not only not able to dance, but not even to stand up.'  $\mu\bar{n}\delta\sigma\pi\omega\bar{s}\delta\rho\chi\epsilon\bar{n}\sigma\theta\bar{a}\iota$ ,  $\bar{\alpha}\lambda\lambda'$   $\bar{o}\bar{u}\delta'$   $\delta\rho\theta\bar{o}\bar{n}\sigma\theta\bar{a}\iota$   $\bar{\epsilon}\bar{d}\bar{u}\bar{n}\sigma\theta\epsilon$ .—XEN. Cyr. I. iii. 10.

'Not less than a general, not merely not less than a pilot.'  $o\bar{u}\sigma\tau\bar{r}\alpha\tau\eta\bar{g}\bar{o}\bar{u}\mu\bar{n}\delta\sigma\tau\iota$   $\kappa\bar{u}\beta\bar{e}\bar{p}\bar{n}\bar{\eta}\bar{t}\bar{o}\bar{u}\bar{\epsilon}\bar{l}\bar{a}\bar{\lambda}\bar{t}\bar{\tau}\bar{w}$ .—PLAT. Gorg. 512 b.

It is clear that all these phrases may be used (and they are so used) in the positive as well as the negative sentences: the use once established, they are equally applicable to either.

§ 191. *Verbs with different verb for passive.*

Some verbs in Greek, though there is no grammatical reason to prevent their having their own passive, usually are not found in the passive voice, some other intransitive verb being substituted.

Thus:

Active.	Passive.
$\dagger\bar{\alpha}\bar{p}\bar{o}\bar{k}\bar{t}\bar{e}\bar{\iota}\bar{n}\bar{w}$ , 'I kill.'	$\bar{\alpha}\bar{p}\bar{o}\bar{\theta}\bar{v}\bar{y}\bar{\sigma}\bar{k}\bar{w}$ , 'I am killed.'
$\bar{\epsilon}\bar{k}\bar{\beta}\bar{\alpha}\bar{\lambda}\bar{\lambda}\bar{w}$ , 'I expel.'	$\bar{\epsilon}\bar{k}\bar{\pi}\bar{\iota}\bar{p}\bar{\tau}\bar{w}$ , 'I am expelled.'
$\dagger\bar{\epsilon}\bar{\iota}\bar{\sigma}\bar{\beta}\bar{\iota}\bar{\beta}\bar{\alpha}\bar{\acute{\iota}}\bar{w}$ , 'I put on board.'	$\bar{\epsilon}\bar{\iota}\bar{\sigma}\bar{\beta}\bar{a}\bar{\iota}\bar{n}\bar{w}$ , 'I am put on board.'
$\tau\bar{\iota}\bar{\theta}\bar{\eta}\bar{m}\bar{u}$ (and compounds).	$\kappa\bar{\iota}\bar{m}\bar{u}\bar{a}\bar{i}$ (and compounds).
$a\bar{i}\bar{p}\bar{\acute{\iota}}\bar{w}$ , 'I take.'	$\bar{\alpha}\bar{l}\bar{\iota}\bar{s}\bar{k}\bar{o}\bar{m}\bar{a}\bar{i}$ , 'I am taken.'

Those marked  $\dagger$  are not found passive at all.

The others may be used passive: but it is usually more idiomatic to employ the other verb.

## § 192. Idiomatic construction of verbs of 'fearing.'

The verbs of 'fearing,' δέδοικα, φοβοῦμαι, etc., take μὴ and ὅπως μὴ after them (as in Latin the corresponding verbs use *ne*), and so far the construction resembles the Final (§ 2—§ 9).

In ordinary cases, moreover, the subjunctive and optative are used after these verbs precisely as they are in the regular final sentence; only observe, if the subordinate sentence is negative, οὐ is used with the verb, and not a second μὴ.

δέδοικα μὴ οὐδ' ὅσιον γέ. —PLAT. *Rep.* ii. 368 b.

'I fear lest it may be not even right.'

ἡθύμησαν, ἐννοούμενοι μὴ τὰ ἐπιτήδεια οὐκ ἔχοιεν ὅπόθεν λαμβάνοιεν. —XEN. *An.* III. v. 3.

'They were dispirited, having a misgiving lest they should not know where to get provisions.'

And so the principle of vividness applies here too. See § 4.

These constructions are used in the common cases, where it is some *contingency* not yet realised which is feared.

But, just as in English we not only say, 'I fear that it may be so,' 'I feared it might be so,' but also, 'I fear that it is so,' 'I fear that it has been so,' 'I fear that it was so,' so in Greek the *indicative* also can be used quite idiomatically after verbs of fearing and μὴ.

This is a very useful idiom, as will readily be seen. It is naturally used in those cases which are not *contingencies* to be settled presently, but *questions of fact*. But also it is used constantly to express, in a most delicate and characteristic way, an ironical doubt of what a man is really sure of. The instances will make this clear.

Thus :

(a) With Indicative Present :

φοβεῖσθε, μὴ δυσκολώτερον διάκειμαι.—PLAT. *Phaed.*

‘You are afraid that I am rather cross.’

(b) With Indicative Past :

ὅρα μὴ παίξων ἔλεγε.—PLAT. *Theaet.*

‘Beware lest he spoke in jest.’

(c) With Indicative Perfect :

φοβούμεθα μὴ ἡμαρτήκαμεν.—THUC. iii. 53.

‘We fear lest we have missed.’

(d) Besides these, we also find the *fearing* verb used with the *future* (a usage similar to that of the verbs of precaution, except that here there is no notion of *bringing about the result*). Here we find usually ὅπως μὴ, but sometimes μὴ. It means very much the same as the subjunctive, except that there is rather more *expectation* that the fear will be realised. The difference is very well given by the corresponding English, ‘I fear I may, contrasted with ‘I fear I shall.’

Thus :

δέδοιχ' ὅπως μὴ τεύξομαι . . .—AR. *Eq.* 112.

‘I fear I shall meet with . . .’

φοβερὸν μὴ σφαλεῖς κείσομαι.—PLAT, *Rep.* v. 451.

‘There is a danger I shall trip and lie prostrate.’

### § 193. On the order of words in Greek composition.

The chief thing to remember about the *order* in Greek prose sentences is that it is the *natural* order. There is in the order of Latin sentences something that may be called *artificial* : in Greek prose writers there is very little

trace of anything artificial, except perhaps in the orators, and even there the art is shown as much in the *extreme naturalness* of the order as in anything else,

The considerations, therefore, that determine the order of words are chiefly the following: clearness: emphasis: neatness and euphony.

*Clearness* is the chief thing. Let the words come out in their natural order, but so that there be no ambiguity. In a Latin sentence you have to think about balance and point and marshalling of verbs and so forth: in Greek it is best to be not hampered by rules for order; but to strive simply to say what you mean, and let it come out in the most natural way; and above all to be clear.

An extremely good test for Greek prose composition is to leave it for a bit after writing, and then read it all over like a new piece. If you are stopped for an instant by not seeing the meaning, or are for an instant misled, then be sure there is a blemish in the order or clearness of the writing.

A common mistake for beginners to make in Greek is to be *artificial* in the arrangement of sentences: to start with some theory, as for example the notion that all verbs must be at the ends of the clauses. And so if they get a sentence to translate like this:—

‘He said he would kill all who did not do what he ordered.’

they will produce the following obscure passage:

*οὗτος, ὅτι πάντας, οἱ μὴ ὅπερ κελεύοι δρῶεν, ἀποκτενοῦ, ἔφη*, which is perfectly correct in Grammar, but the order is dreadful, with that heavy *sediment* of verbs at the end.

The *natural* order would be:

*ἀποκτενεῖν ἔφη πάντας ὅσοι μὴ δρῶεν ὅπερ κελεύοι*, which is much more like Greek usage.

§ 194. *Emphasis* will obviously thrust some words to the front out of their otherwise natural order. The same is true in English: only, not having cases, we have a clumsier instrument to employ. But common sense and reading will soon cultivate the correct instinct in these matters: and rules are rather a hindrance than a help.

Take as an example of emphasis of a simple kind the instance in § 156:

ζώσῃ μὲν ὡς φίλῃ ἐχρῆτο, θανούσῃς δὲ ἐπελάθετο.

‘While she lived he treated her as a friend, but after her death he forgot her’;

where *ζώσῃ* and *θανούσῃς* are pushed to the front to mark the emphasis.

Towards *neatness* many hints have been given in these notes; much will also be learned by practice. For *euphony* it is scarcely advisable to lay down any rules.

§ 195. One other point may perhaps be specially noticed in the matter of order: and that is, the great tendency in the *rhetorical* Greek style to put the *relative* clauses first. This is done for the sake of clearness, to which it certainly contributes much: but the less excitable and impulsive English does it to a far less extent.

Take one or two examples.

ὅστις δὲ εἰργασται ὥσπερ ἐγὼ πλέων καὶ κινδυνεύων, τί ἀν τις τοῦτον εἰς ἐκείνους τιθείη; εἰ μὴ τοῦτο λέγεις, ὡς ὃς ἀν σοι δανείσῃ, τοῦτον δημοσίᾳ μισεῖσθαι προσήκει.—DEM. *Pantaen.*

‘Why should one class with these (objectionable persons) a man who has made money as I have by voyages and perils? Unless you mean to say that any man deserves to be unpopular who lends money to you?’

Here the relative clause *twice* comes first.

οὐ μόνον δ' ἐφ' οἷς ἡ 'Ελλὰς ὑβρίζεται ὑπ' αὐτοῦ, οὐδεὶς τιμωρεῖται, ἀλλ' οὐδὲ . . .—DEM. *Phil.* iii.

'No one avenges himself, not merely for the wrongs Greece suffers at his hands, but not even . . .'

περὶ ἀ ἔκάτεροι σπουδάζετε, ταῦτ' ἀμεινον ἔκατέροις ἔχει.—DEM. *Phil.* ii.

'Each of you is superior in the points in which you respectively take the most interest.'

ἀ δὲ νῦν ἀποκρινάμενοι τὰ δέοντ' ἀν εἴητ' ἐψηφισμένοι, ταῦτ' ἡδη λέγω.

'I will tell you now what answer to give, to feel that you have come to the proper decision.'

It is worth observing, that the clearness is still further attained in most of the above instances by summing up the relative clause in a single demonstrative word: as *τοῦτον* in the first, and *ταῦτα* in the two last instances.

With these slight hints, it seems best to leave the question of order to be learnt more in detail by practice.

## EXERCISES.

### PART I.

#### I.—THE BORMEANI.

THE king of the Bormeani, having discovered that the tribute which the people paid him was becoming yearly less, while the people were increasing, resolved to number the inhabitants that he might discover and punish those who deceived him. But he considered, that if he ordered the archons to count the men of each city, they would announce a number less than the reality, that their thefts might be concealed. | So he reflected what was best to do, and at last declared that the God had told him in a dream that a great plague was coming on the island: that he loved the Bormeani, however, and would show them how they might avert the evil. That a great iron sword must be made, and each man must send one needle; and these being collected must be melted together in the fire. | But whoever failed to send his needle, that he should die of the plague. Accordingly all the Bormeani sent needles to the king, fearing much lest they should be stricken with the God's anger: and thus although they escaped from dying, yet were compelled to pay more tribute to the king, since he discovered how many there were in each town.

All through, consult *Oratio Obliqua* § 23—§ 48.

*reality*, that which was, (part.)      *failed*, use  $\mu\eta$ .  
*concealed*, use  $\lambda\alpha\nu\theta\alpha\nu\omega$  with part. of      *of the plague* [mind the sense]. § 110.  
verb 'to steal.'      'from' dying:  $\mu\eta$  with inf. ; see  
*best*, use  $\chi\rho\eta$ ; see § 42.      § 130.

#### II.—TITUS.

Now Titus was a notable huntsman, living in the midst of the forests: and as he grew old, and reflected how wonderful his exploits had been, he thought it would be a pity if men forgot his name. So he composed a book, wherein he related all manner of marvels. And the other huntsmen hearing that Titus had written a book, and knowing that he was a braggart, sent a

man to the city to buy a copy, expecting to enjoy a perusal. But the messenger, being a very ignorant man, was so deceived by the bookseller, that in return for his money he got not the book of Titus, but a Homer, not worth a drachma. So he returned and summoned his companions, and chanced to open the book where the poet relates about Odysseus that he alone could stretch the bow, while the others were unable. And the huntsmen when they heard it immediately jumped up and shouted, saying that this was in good truth the writing of Titus; for no one else would have dared to tell so huge a lie.

*a pity, δεινόν* (lit. ‘terrible’).

*composed: use ποιεῖσθαι.*

*expecting to: say ‘as about to.’* § 6.

*bookseller, βιβλιοπώλης.*

*in return for, see prepositions.*

*not the book: use μὲν οὐ, followed*

*by δλλά.*

*chanced, § 169.*

*jump up, ἀναπηδάω.*

*the writing of (written by).*

*for no one else, see Oratio Obliqua.*

*§ 29.*

*so huge: use adv., with vb., ‘to*

*lie.’* § 99.

### III.—THE DOG AND THE LOVERS.

Once a youth and a maiden resolved to meet in a beautiful spot, where was a lake in the midst of mountains. The youth, who had a large and faithful dog, went out (accompanied by him) to the place that was determined on. And he was so eager to see the maiden that he arrived at the lake considerably before the time. And since he had to wait a long time, and the sun was very hot, he resolved to bathe. So he undressed, and bade the dog watch them, and jumped into the lake. At last, having enjoyed the water enough, and expecting the maiden to arrive soon, he came out and tried to recover his clothes. But the dog, not knowing who he was, owing to his being naked, would not even let him come near. And he, after vainly calling the dog many times, shuddering and at a loss what to do, at last saw the maiden approaching far off. And as he could not get to her without any clothes, he was compelled to go back into the water and hide behind a rock. And she came up, and seeing only the clothes, naturally thought he was drowned, and began to wail most bitterly.

*accompanied by, prep.*

*determined on, εἰρημένος.*

*eager, vb., that, consec.* § 50.

*before the time, πρωιάτερον.*

*had to: use δέν.*

*recover, ἀναδέξασθαι.*

*owing to his being, prep. with acc.*

*and infin. § 39, (4): or causal,*

*§ 89.*

*come near, use a compound.*

*drowned, ἀπόλωλα.*

## IV.—IONIDES.

There was once a man at Athens by name Ionides who was so gentle in his disposition that he never was angry with any man. Accordingly, his friends were wont to say of him, that if any one were to tread on his foot, he would ask for pardon, because he had been in the way. In the same city there lived a lawyer, who had to examine Ionides in the presence of the judges; for his brother was on his trial, and Ionides was a witness. But as Ionides gave evidence that his brother had done no wrong, the lawyer tried by abuse to enrage him, in order that he might speak hastily before the judges, and so might be convicted of false-witness. | He, however, being naturally so gentle, disregarded the abuse, and answered whatever he asked truly and quietly. So the lawyer, perceiving that he was labouring in vain, himself got angry, and said to the witness with a bitter smile, 'Go away, my friend; for I find that you are a very clever person.' But Ionides, not less gently than before, answered as he was going, 'I would say the same of you, if I had not sworn to speak true.'

*in his disposition* (acc.).

*that he never*, consec. § 49.

*because*, see causal sentences, § 89.

*had been*, say 'was': see § 148.

*had to*, use δεῖν.

*false witness*, ψευδομαρτυρέω (verb).

*whatever*, indef. § 20.

*with a bitter smile*, σαρδάνιον γελάσας.

*I would, etc.*, see conditional sen-

tences, § 14.

## V.—KAUPHATES AND HIS WIFE.

Kauphates, a certain king of the Persians, wronged the citizens so much with his pitiless tyranny that they took counsel together, and seizing him violently threw him into the prison. He, however, although deserted by all his other friends, had a faithful wife. She being desirous of seeing her husband, asked the jailor to allow her to go into the prison: but he was so cruel that he refused, saying that a tyrant deserved no pity. At last, however, he was prevailed upon so far by seeing how beautiful she was and how wretched, that he suffered her to remain one day with her husband, on condition that she left the prison before night. | Accordingly when the night drew on, the jailor opened the door that she might go out: but to his great surprise she went quickly out without saying anything. Next day Kauphates remained in bed, his head wrapped up in cloths, as though he were very ill. Finding that he remained so many days, the jailor called in a physician, who untying the cloths found that

it was not Kauphates but his wife. Thus by her art and faithfulness the tyrant escaped.

<i>tyranny, τυραννία, tyrant, τύραννος,</i>	<i>to his great surprise: put at end, and say 'so that he wondered,' etc.</i>
<i>or use τυραννεύω.</i>	<i>without . . . use negative.</i>
<i>jailor, φύλαξ.</i>	<i>wrapped up, καλύπτω.</i>
<i>deserve, say 'worthy.'</i>	<i>cloths, πέπλοι.</i>
<i>by seeing, part., § 157.</i>	
<i>drew on, § 110.</i>	

### VI.—THE MAGIC STICKS.

While Timon was living in India, he perceived that some of his servants were stealing, but as he found no clear proof he did not know which to accuse. And since he asked them all and still did not a whit the more discover the thief, as all denied having done it, he devised the following plan to find them out. He shut up all the servants in prison, and separated them one by one, and gave them sticks which he requested them to keep carefully, as they would be convicted by means of these, if they knew anything about it. For the thief's stick would grow an inch longer in the night. And when they heard this, the others went to rest with much joy and hope. But the thief lay awake all night, trembling and watching his stick, in fear lest it might grow longer unobserved. And when day dawned, bewildered with sleeplessness, and suspecting that his stick had become longer and would betray him, he bit off an inch of the wood: so that when the sticks were measured, as his was shorter, he was convicted easily.

<i>which to accuse, delib. § 10.</i>	<i>unobserved, § 169.</i>
<i>not a whit the more, οὐδὲν μᾶλλον.</i>	<i>with sleeplessness, use the verb, ἀγρυπνέω.</i>
<i>one by one, καθ' ἓνα ἔκαστον.</i>	<i>had become, for mood and tense see § 192.</i>
<i>sticks, κλάδοι.</i>	<i>bit off, say 'broke off with his teeth' (δεάξ).</i>
<i>as they would be, § 29.</i>	
<i>inch, δάκτυλος, use dat.</i>	
<i>fear lest, § 192.</i>	

### VII.—THE CRETAN LIARS.

The Cretans are said in the proverb to be so fond of lying that if a Cretan meet a man and assert that he is not yet dead, it is better not to believe him.

Once there were two Cretans present at a banquet, trying each to surpass the other in lying. One accordingly said that once he was sailing from Crete to Sicily in a ship: and when he was in the middle of the sea, so far from land that not even in three days could he reach harbour, he saw a man swimming in the waves. Those who were sailing with him pitied the man and offered to receive him into the ship. But he said he did not wish to come

out of the water: he had only been swimming for five days, and in three days more would arrive at the place he was going to. But he asked them to give him a little oil: for in his drenched state he wanted to anoint himself. So they gave it and sailed away.

Thereupon the other Cretan standing up and shouting said he was glad he had found his friend at last. For he was the man to whom they gave the oil. This alone however he found fault with, that the oil was bad, so that when he had oiled himself he smelt abominably.

*fond of, 'love.'*

*assert, 'say.'*

*in lying, see participles, § 158.*

*accordingly, § 139.*

*those who were sailing with him, οἱ συμπλέοντες.*

*offered, 'were willing.'*

*drenched state, 'being drenched.'*

*he was the man, 'it was himself.'*

*See Oratio Obliqua and consecutive sentences all through.*

### VIII.—THE HARE AND THE HEDGEHOG.

Once upon a time a hedgehog lying in a field chanced to hurt a hare, who was running over it without observing it. So the hare being angry, and wishing to vex the hedgehog, asked him if he was willing to try a race, on condition that whichever won should receive a measure of corn. And the hedgehog went away home, and communicated the matter to his wife, and came back with the promise that he would try. Next day they went to the appointed place and started together; and the hare, as one would have expected, easily passed the hedgehog. And running moderately, he thought he should come to the goal first without trouble. But when he arrived he saw the hedgehog already seated on the spot; and he nearly went out of his senses with astonishment. Still in spite of this he paid the corn; but he asked the other to try again on the same conditions. And as he agreed, the hare ran as fast as he could. But again, when he arrived he saw the hedgehog sitting. So being ashamed and having paid again, he offered two measures if he would tell him how he had conquered. The hedgehog replied that he had a wife exactly like him, and that they had agreed that she should sit at one end of the course, and he at the other.

*hedgehog, ἔχῖνος.*

*without intending, ἀκονσίως.*

*on condition, see § 62.*

*measure, χοῦντιξ.*

*with the promise, see participles,*

*§ 158.*

*appointed, εἰρημένος.*

*first, use φθάνω, § 79.*

*on the spot, αὐτοῦ.*

*went out of his senses, ἐκπλαγῆναι.*

*still in spite of this, οὐ μήν ἀλλά.*

*on the same conditions, use ὡς αὐτός*

*with the proper preposition.*

## IX.—ALEXANDER AND THE SLAVE.

Once Alexander called his slave, but finding that though repeatedly summoned he did not come, he went into the vestibule and discovered that he was asleep. As he was about to arouse him, he saw a writing lying on the ground, which the boy had lately read. Eager to know more clearly about the character of his slave, Alexander took the tablet up and read it. When, however, he discovered that it was written by the boy's mother, who gave thanks to her son for having sent her money, and exhorted him to be in all things faithful to so good and great a master, the king was greatly pleased, and put back the letter into the bosom of the boy together with fifty golden darics. Returning quietly into his hall, he with a loud voice woke and summoned the boy, and when he came trembling and terror-stricken, angrily asked him why he had not obeyed earlier. The boy replied he had fallen asleep while reading a tablet, and to show that he was speaking the truth, pulled out the writing. But the gold came out too, so that the boy was astonished and silent: but the king bade him be of good cheer, for that people often had good luck in their sleep.

*had read, impf.*

*put back, say 'hid.'*

*eager, wishing.*

*darics, δαρεικός.*

*character, use ὀποῖος, § 103.*

*woke; ἐγένερν.*

*for having, causal.*

*terror-stricken, ἐκπεπληγμένος.*

*so great and good, τοσοῦτος . . . τοι-*

*be of good cheer, θαρσεῖν.*

*οῦτος [or simply use ἀγαθός and*

*for that, oblique, § 29.*

*ἐλλόγυμος].*

## X.—PHEREDUKES AND THE CARPENTER.

Once upon a time there reigned a certain Pheredukes, king of the Kaspii. He being very desirous of surpassing his neighbours in war, and taking their land, resolved to make his army as powerful as possible. So he ordered his captains to go into all the towns and choose the biggest men they could find, and force them to serve under him as soldiers. A certain captain accordingly saw one day a carpenter of wonderful stature, and went into his house, and requested him to make a large wooden chest. The man asked him to explain more accurately how large he wished it to be: and he replied, 'So large that you could lie down within it.' He returned after a few days, and found the chest ready, but when he saw it, he complained, saying that it was less than he had ordered it to be. 'Not at all,' replied the carpenter, 'and that I may prove to you how big it is, I will lie

down inside.' With these words he placed himself, not without difficulty, in the chest, and no sooner had he done this, than the captain closed the chest and fastened it with an iron bolt, and so, calling his comrades, carried off the big man to the army. When, however, they arrived, the chest was opened and the man was found dead.

*captains*, λοχαγοι.

*serve as soldiers*, στρατεύεσθαι.

*carpenter*, τέκτων.

*stature*, μέγεθος, n.

*chest*, θήκη.

*how large*, ὅπερας.

*not at all*, § 183.

*no sooner . . . than*, use temporal conj., § 71.

*bolt*, μοχλός.

*comrades*, 'companions.'

## XI.—EURYSTHENES AND THE TALENTS.

Eurysthenes, having borrowed two talents from Agathon, came again to him the next day and asked him to lend him three talents. Agathon was surprised, since he had not paid the two talents, that he wanted more so soon; but as his friend Demagoras was with him, he was ashamed to appear stingy, and so, with a smile, he gave him the money, observing, as if in jest, that Demagoras would be his witness. Not long afterwards he asked his friend for the five talents; but he denied having received more than three. Agathon was indignant that he should be so cheated by a friend, but not knowing what to do, he went away and asked the advice of Demagoras. He bade him go to Eurysthenes, and pretend that he had been mistaken, and ask him to restore the three talents. Eurysthenes readily paid the money, for he was aware that if he did not they would exact penalty from him, since the money was lent in the presence of a witness. 'Now then,' said Demagoras, when he returned with the money, 'we will go together and demand the three talents again. If he says he has already paid, deny that you have received it, for no witness was there.' In this way Eurysthenes lost not only the loan but a talent besides.

*talent*, τάλαντον.

*ashamed to*, § 167.

*in jest*, participle.

*indignant that*, see § 32.

*what to do*, delib. § 10.

*exact penalty*, δίκην λαμβάνειν.

*in the presence*, use participle.

*now then*, ἄγε δή.

## XII.—POLUS AND THE SNAIL.

Once there came to the city a sophist who professed to be wiser than everybody, inasmuch as he could answer whatever questions any one asked. But there lived in the city a certain

philosopher, named Polus, who went to the sophist and asked what he would pay him, if he asked him something so difficult that he would be unable to reply truly. The sophist, being proud of his skill, promised him two talents. 'Hear then,' said Polus, 'what I have to ask. A stake is fixed in the ground, ten cubits long. A snail crawls up two cubits in the day, but falls back one cubit each night.' 'Then,' said the sophist, interrupting, 'it is higher each day by one cubit than the day before.' Polus assented, and asked him how many days it would have to ascend, before reaching the top of the stake. The sophist, not perceiving the guile, said confidently, that since the stake was ten cubits, ten days would be required. 'You are wrong,' said Polus: 'for consider: in eight days it climbs eight cubits; and since it crawls two cubits a day, at the close of the ninth day it will reach the top.' The sophist, though disgusted, paid the talents, and went to another city.

*sophist*, σοφιστής.

*before reaching*, temporal, § 77.

*questions*, § 99.

*would have to*, § 109.

*philosopher*, φιλόσοφος.

*guile*, δόλος.

(*proud*) of, ἐπι, c. dat.

*at the close*, participle.

*stake*, χάραξ.

*ninth*, ἑνατος.

*in the day*, gen.

### XIII.—A CUP OF COLD WATER.

Agrippa, having been condemned by Tiberius, on the charge of having spoken insolently of him, was placed in chains before the palace gate. Oppressed with the terrific heat of the sun, he felt that he should die of thirst, unless he could get some water. Seeing Thaumastus, a slave, pass by with a pitcher of water, he entreated him to give him leave to drink. The slave kindly gave him the pitcher; and having drunk, 'Be sure,' he said, 'Thaumastus, that one day I shall be released from chains, and I shall not forget thy benevolence.' When Tiberius died, Agrippa was not only set free from prison by Caligula, but also soon after was chosen to occupy the throne of Judea. Having obtained this honour, he was not so base as to forget Thaumastus; but he sent for him, and told him that he would now pay the price for the water which he had drunk when a captive. So he appointed him steward of the king's house.

*on the charge*, use ὡς. § 159.

*occupy the throne*, one word.

*speak insolently*, λοιδορέομαι.

*as to forget*, consec. § 49.

*in chains*, participle.

*had drunk*, § 148.

*pitcher*, ἀμφορεύς.

*steward*, ταμίας.

## XIV.—BELPIS IN BED.

Once there was a king Belpis, who was wont to awake very early in the day, as he had to do a great deal of work. As he grew old, however, so that he was weak with disease and weariness, he could not awake of his own accord: but as he was not willing to leave off working and superintending the affairs of his kingdom until he died, he ordered his slaves to arouse him. But since he knew that when aroused he would be unwilling to rise, and that his slaves would be unwilling to disturb him if they saw him angry, he threatened that he would punish them if he slept beyond his appointed time. Accordingly, one day when the slave had aroused him, he begged that he might sleep a little more: for he was unwell and fatigued. The slave, however, would not allow him to remain in his bed, but even ventured to pull the royal legs. ‘I will kill you,’ roared his majesty, ‘if you do not depart instantly.’ ‘Only arise,’ replied the slave boldly, ‘and then you will kill me more easily.’ ‘You are a brave fellow,’ said the king, rising, ‘and I will give you a talent for being so faithful.’

*one day, ποτέ.*

*would not allow, consider the*

*until, § 86.*

*meaning.*

*threaten, ἀπειλέω, followed by ἦ μήν.*

*his majesty (sense).*

*for he was unwell, § 29.*

*for being, causal, § 159 (4).*

## XV.—EURYTUS AND THE GOLD

When Eurytus arrived at Corinth, bringing with him all that gold and silver which he knew the people had heard of, he was much afraid of the Corinthians, since he knew there were many thieves in the city. Accordingly he devised the following plan. He took some large casks, and filled them with stones and lead, and placed some gold on the top: and then, in the presence of the Corinthians, he set these in the temple of Artemis, as though he had confidence in the sanctity of the place. For he said before all that he was afraid of the robbers, and that it was on that account that he deposited the gold with the goddess, that it might be kept more safely. But the rest of the gold he hid secretly in some hollow brazen statues, and he ordered these, as being old and worthless, to be taken out on carts, on the pretext that he was going to sell elsewhere the old brass. So the Corinthians guarded his casks, intending to cast about for some ground for detaining them; but the real treasure he conveyed safely home.

*lead, μόλυβδος.*

*elsewhere, use ἀλλόσε.*

*as though he had, ὡς with part. § 159.*

*cast about for, [think of meaning]*

*confidence in sanctity, ‘as trusting*

*§ 109.*

*the place, being holy.’*

*for detaining, ὥστε; detain (mean-*

*carts, ἄμαξαι.*

*ing).*

*on the pretext, partic. with ὡς.*

*treasure, ‘gold.’*

## XVI.—DEMOPHON AND THE SLAVE.

Demophon, who had once been a slave, but ran away and escaped to Athens, once saw a slave of a friend of his eat a fish which he had stolen from his master and carried into the field. Demophon knew that it was stolen, for he had dined at his friend's the day before, and had seen it on the table. So he told the slave that unless he gave him gold he would accuse him of the theft. 'What,' replied the slave, 'if I prove that not I am a thief, but you?' 'If you can do that,' said Demophon, 'I will give you the gold.'

'First then,' replied the slave, 'I am not a thief, for consider, he who steals takes away something from one man, so that it becomes the possession of another. But I belong to my master no less than the fish; therefore if I eat this fish I do not steal it, but only move it from thence hither. And moreover if I am starved, I am useless; so that in eating this I am guarding my master's property, which is the part of a faithful slave. But you, as you have stolen yourself from your master, are a thief; and so much the more unjust, as you have stolen what is more precious than much gold.'

Demophon did not see what to reply, but laughed and paid him the gold.

*had been*, 'was.'

*of the theft* (use verb).

*not I*, use *avtōs*, and see § 27.

*belong to*, 'am possession of.'

*in eating* (participles). § 158.

*part* (omit).

*as you have . . .*, *ōσψ*.

*what to reply*, delib. § 10.

## XVII.—DARIUS AND THE PRISONER.

Darius once, accustomed as he was to go about the city, seeing if any one was suffering anywhere unjust treatment, came to a large prison. And going in he found all the prisoners in a state of the bitterest lamentation, in the hope that the king might see them and pity them, and so they might be released. And he went round and talked to them all in order, and asked them why they had been condemned, so as to be put in prison. And one said that his judges had been bribed to condemn him falsely; and another that the witness had given false evidence; and another pretended that he resembled in face the man who had committed the crime, being himself innocent. But all professed to have done nothing worthy of paying so great a penalty. At last Darius saw a man sitting alone, and with a

gloomy aspect, and he asked him why he was in prison. He replied that he had stolen some gold. 'Get out of the place then' said the king, as though indignant, 'for is it not a shame that this housebreaker should live with such honest men?' So he was let go, and the others remained in prison.

*treatment.* § 101.

*in a state of.* § 100.

*in the hope that*, use *elπως* with opt.

*had been bribed*: put *bribed* partic.,

and *condemn*, principal verb.

*evidence.* § 99.

*of paying.* § 39.

*get out*, use *έκπληπτω*.

*shame that*, *δεινὸν el.* § 32.

*housebreaker*, *τοιχωρόχος*.

### XVIII.—TITUS AND THE BEAR.

Titus the huntsman was one day wandering in the wood when, hearing a noise behind a tree, he looked up, and saw a bear embracing the tree with its feet, as if just about to ascend. The tree was between them, so that neither could Titus nor his brother see the bear (except the claws), nor the bear them. Thereupon Titus silently approached, and seizing the beast by the claws prevented him from climbing, or moving at all. But neither could he himself let go, for he perceived that the bear would seize him, so he bade his brother run home and fetch his bow. 'At last after he had waited a long time as though in chains, and, utterly exhausted, was about to let go, he saw his brother approaching. 'Why have you been so long?' said he; and he replied that he had found the people at home dining, so he had stayed to dinner. 'Catch hold of the claws,' said Titus, 'that I may kill him: for I can manage the bow better.' So his brother caught hold: and then 'I too will go home,' said Titus, 'and when I have had my dinner I will come and kill the bear.'

*by the claws* (prepositions).

*from climbing* (prepositions). Also

§ 130.

*let go.* § 173.

*been so long*, 'are you away so long.'

*the people at home*, use article and

adverb *οἶκοι*.

*stayed to dinner*, make 'dined'

principal verb.

*catch hold of.* § 173.

*manage better*, use *έμπειρος*, 'skillful.'

*when I have had.* § 156.

### XIX.—THE BOYS AND THE EARTHQUAKE.

There lived at Corinth a father, who had two sons, and who,

as he was a foolish man, did not carry out the advice of sensible friends about his boys, but trusted in all things to oracle-mongers and impostors of all sorts. And once an old soothsayer came to Corinth, who foretold that after no long interval of time there would be an earthquake in the city, which would destroy, not the older people, but the children. At a loss what he should do, the father resolved at last to send the boys out of the way of the danger, considering that he himself was safe. So he sent them to a friend at Athens, begging him by a letter to maintain them and look after them till the earthquake should occur. The children having arrived at first were orderly, and did nothing else than what they were ordered, only admiring the house and the animals that were kept there. But at last they took to mischief, injuring the things and beasts in the house. For they shaved the cat, and hung up the monkey by his tail, and so forth. So at last the Athenian wrote to the Corinthian, saying he would rather have their earthquake than such children.

*carry out advice, do . . . advised.* *till.* § 86.

§ 99.

*mischief, παιδία.*

*oracle-monger, χρησμολόγος.*

*shaved, ξυρέω.*

*after . . . interval (prepositions).*

*monkey, πίθηκος.*

*what he should do.* § 10—§ 13.

*by his tail, gen.*

*considering that, ως.* § 159.

*so forth, ἀλλα τοιαῦτα.*

## XX.—DIOCLES AND THE ROBBER.

Diocles was a philosopher who was so poor that he did not fear lest he should be robbed, and therefore was accustomed to leave his house at night open and unguarded. For he knew that thieves always find out where gold is collected, before they enter a house: nor would any one be so foolish as to incur danger of death, except for the sake of the greatest gain. One night, however, Diocles was lying on his bed, when he saw a thief come in, and go round searching everything, in the hope of finding some gold or valuable possession. The thief did not perceive that Diocles was awake, as he held his peace and lay quite still: yet the philosopher saw him clearly, since it was too dark for the other to see if his eyes were open. At last when he had sought everywhere in vain, he began to utter terrible curses against Diocles, but in a low voice, lest he should wake: and when Diocles heard this, he said 'Hush, my friend; and do not by any means be angry, for I indeed am sorry that you are unable to discover any gold: but if I who live here

cannot find any in the day time, how can one expect that a stranger could light upon it by night?'

<i>open</i> (use partic.).	<i>utter curses</i> , 'curse.'
<i>before</i> . § 85, etc.	<i>in a low voice</i> , 'speaking quietly'
<i>one night</i> , 'once at night.'	(or) 'secretly.'
<i>held his peace</i> . § 110.	<i>light upon it</i> (meaning).
<i>it was too dark</i> , say 'on account of the darkness,' etc., or § 58.	

### XXI.—THE ATHENIAN AND THE FROG.

An Athenian once fell in with a Boeotian who was sitting by the roadside, looking at a frog. Seeing the other approach, the Boeotian said his was a remarkable frog, and asked if he would agree to start a contest of frogs, on condition that he whose frog jumped furthest should receive a large sum of money. The Athenian replied that he would if the other would fetch him a frog, for the lake was near. To this he agreed: and when he was gone, the Athenian took the frog, and opening its mouth, poured some stones into its stomach, so that it did not indeed seem larger than before, but could not jump. The Boeotian soon returned with the other frog and the contest began. The second frog first was pinched, and jumped moderately: then they pinched the Boeotian frog. And he gathered himself as though for a leap, and used the utmost effort, but could not move his body the least. So the Athenian departed with the money. When he was gone the Boeotian, wondering what was the matter with the frog, lifted him and examined him. And being turned upside down, he opened his mouth and vomited out the stones.

<i>fell in with</i> , 'met.'	<i>for the lake</i> , etc. § 29.
<i>frog</i> , βάτραχος.	<i>pinch</i> , πιέσω τῇ χειρὶ.
<i>start</i> , παρασκευάζειν.	<i>as though for</i> , § 6.
<i>on condition that</i> . § 62—§ 64.	<i>utmost effort</i> , say πᾶσα τέχνη.
<i>large sum</i> , say 'much.'	<i>not the least</i> , οὐδὲ ὅτιον.

### XXII.—THEODORUS AND THE GALLows.

Theodorus was so clever that whenever he was present at a banquet the company never listened to any one else, and every one was delighted with the incessant talking and laughter. One day he described how he and a friend had been riding together

by night through a desolate country, and they came at last to a hill, on the top of which there was a gallows. As they passed the gallows, Theodorus was anxious to see if there was any dead man there. But on examining closely he discovered that it was empty. So he told his friend that the last resident had gone from home, and that the tenement was empty now if any stranger wished to try it. Thereupon the friend laughed; but wishing to poke fun at Theodorus, said to him, as though he were reflecting how sinful men are, 'Ah, my friend, if the laws of men were just, and we all met with the fate we deserved, where would you be now?' 'I should be less happy than I am,' said Theodorus. 'You would, indeed,' said the friend, pointing to the gallows. 'Yes,' said Theodorus, 'for I should be riding alone.'

*company, use *oi* with partic.*

*resident, 'dweller.'*

*incessant, *πολύς*.*

*gone from home, use *ἐκδημέω*.*

*talking, *λόγοι*, or *λόγος*.*

*tenement (sense).*

*had been riding. § 148.*

*poke fun at, *σκώπτειν*.*

*on the top of, *ἐπι*.*

*sinful, 'unjust.'*

*gallows, *κύφων*.*

*the fate, 'the things.'*

*closely (compound verb).*

Consult here, *Orat. Obliq. and Conditionals*, § 23—§ 48, and § 14—§ 19.

### XXIII.—PHERES AND IOCLES.

When King Pheres began to reign, he resolved that, as his father had been so detestable to all men for his perjury and untrustworthiness, he himself at least would see that truth should be honoured. And since his land was bounded by a river, and there was only one bridge, which any one who wanted to visit the country must cross, he ordered that a gallows should be set up close to the bridge, and that each man who came over the bridge should be asked about himself; who he was, where he came from, and what he was going to do: and if any answered falsely in anywise, he bade them hang him on the gallows. /

But Iocles the philosopher came that way, who had boasted to his friends that he would give such an answer that they should not know what to do with him: and his friends went with him, wondering what he would say. So when he was asked what he intended to do in Pheres' country, he replied that he was about to be put to death on the gallows. And this reply perplexed them much: for if they put him to death, then his words would

be true, and he would die innocent: but if they did not kill him, then he was a liar, and deserved the gallows.

for, § 111.

he himself. § 27.

any one who. § 195.

gallows, κύφων.

on the gallows, 'from' the Greeks say.

*what to do with*, use *τι*, *χρήσθαι*.

what is as with, use  $\pi$ ,  $\lambda$  would be true. use  $\mu\epsilon\lambda\lambda\omega$ .

XXIV.—PHERES AND JOACHIUS.

When he was a young man, King Pheres, who lived always among flatterers, fancied that he surpassed all people so far in playing the lyre, that not even the famous Lydian players could be compared to him. And hearing one day that Ioachius, who was the best of all mankind at playing the lyre, was coming to the city, he sent for him, and asked him if he would teach him his art. This he did, not because he thought he was inferior to Ioachius, but in order that he might be able to show off his excellence. Ioachius, however, pretended to understand him simply, and said he would try to teach him. After Pheres had been practising under the guidance of the other for some months, he collected his ministers to hear a musical contest. The king then played on the lyre, and all praised him vehemently; but seeing Ioachius was silent, he turned and asked him how much he had improved in the art. The master replied: 'O king, there are three kinds of musicians: some know much, some know little, and some know nothing at all: and your majesty has practised so diligently that you have passed from the third kind to the second.'

could be compared, 'were equal.' *at playing*, infinitive. know much, ἔπισταμαι, of skill. *your majesty* (sense).

at playing, infinitive.

*guidance.* § 100.

*know much, ἐπισταμαι, of skill.*

*your majesty (sense).*

XXV.—BABYLONIAN MARRIAGE.

Among many singular laws which the Babylonians have, the most singular is that about the women. It is as follows: In each village there is a festival once a year, to which all the maidens are collected who are to be married, and when they are all there, a herald, standing up in the midst of the crowd, sells each one in order. And the crowd is always large, eager to behold and to buy the women. And first the most beautiful is sold, and then whoever after her is fairest to look upon. And all

likewise, until they come to the ugly and shapeless and crippled women, whom no one wants to have. For the rich men contend for the most beautiful, and the poorer for those who have less beauty. And when the sale is over, all the gold is collected, and they count it, how much it amounts to. And from this sum they give gifts to the ugly ones, that they too may obtain marriage. For even if a man is unwilling to have an ugly wife for her own sake, yet with a dowry he would gladly take her: so that at last all find husbands.

*among many, say, 'there are both for the most, use περι.*

*many other,' etc.*

*is as follows, use κείμαι of a law.*

*are to be (sense). § 109.*

*until, ἐώς or ἐώς ἦν, see § 86.*

*sale is over, use verb 'to sell.' § 99.*

*amounts to (sense).*

*for her own sake, 'herself for her own sake.'*

### XXVI.—PADIUS ON A STAIRCASE.

Padius was a man who so delighted everybody by his cleverness, and by his unexpected replies when he was asked questions, that many ridiculous things are related about him.

Once, having met a friend in the city, he asked him to come to his new house, which was recently built, to dine with him alone. And after the dinner was ended, he begged him to come with him into the upper room, for he would show him some valuable books which he had. And the friend having ascended, seemed to be very much out of breath: so Padius, wondering what was the matter, asked him if he was diseased in his chest: for he would scarcely be so weary if he were well. But the other, fancying he was jesting (since he was fat), answered angrily that he should blame the house, for the staircase was so steep that it nearly killed a man to climb it. But Padius replied, 'It was built so on purpose, that it might be hard to climb, and easy to descend: for I have learnt by experience that if I go up once a day, I come down ten times.

*by unexpected replies, use τὸ with that it nearly killed, make 'a man' infin. § 39.*

*are related. § 53.*

*upper room, ὑπερῷον.*

*for he would, etc. § 29.*

*the subject.*

*to climb it, part.*

*a day, gen.*

### XXVII.—PADIUS AND HIS WIFE.

Padius, although on other occasions he bore grief easily, yet

when his wife died, whom he loved excessively, was plunged into the extremity of grief. Nor could any of his acquaintances comfort him, so as to lessen his sorrow, till at last he heard that a friend of his, whom he had loved from his boyhood, was coming to the city. This man had been absent from home many years: but when he arrived at the city, and heard that the wife of Padius was dead, it seemed best to him not to go at once to his friend: for he feared lest the poor man's grief might only be increased if he saw a stranger in his house. Since, however, the friends of Padius entreated him to go and converse with him, he sent first a messenger to the mourner, and asked if he was willing to talk to him: and Padius replied that he would see him gladly. But when he came and saw how miserable he was, he was at a loss what to say: but after a short silence he thought he should best console him if he did not chatter about other matters, but touched on the grief itself. So he asked, 'When did this calamity occur to you?' and Padius, weeping bitterly, replied, 'If the poor woman had lived till to-morrow, she would have been dead thirty days.'

*the extremity.* § 101.  
*lessen,* use *ἀπαλλάσσω.*  
*till.* § 81.

*had been absent,* use *ἔτυχε* with partic.  
*grief increased.* § 99.  
*silence.* § 100.

### XXVIII.—PADIUS AND MAONIUS.

On another occasion Padius was travelling with a friend, and came by night to an inn: and having discovered that the inn was not full, they went in. And as soon as they had come in Padius perceived a man seated at a distance, and after narrowly observing him, he came close up to his friend, and secretly spoke to him as follows: 'My friend, do you see that person who sits there writing and drinking wine? I think it is a person named Maonius, whom I knew long ago, when I was living in my fatherland.' 'Then,' replied his companion, 'if you think he is a dear acquaintance, why do you stay here chattering to me, and not approach him and welcome him as a true friend should?' 'I am not surprised that you speak thus to me,' replied Padius; 'but if you listen you will confess that I am prudent. For the fact is, I am not certain that it is Maonius: and he is so timid a man by nature, and so unaccustomed to society, that if it proves to

be not he, but some stranger, he will be in extreme distress from shame and embarrassment: so I really don't know what to do.'

*narrowly* (sense).

*knew*, *συνήθης ήν* (dat.).

*a dear acquaintance*, 'dear and etc.'

*and not*, 'but not.'

*friend should* (sense).

*surprised that.* § 32.

*the fact is*, say 'in reality.'

*certain that*, say 'whether.'

*society*, use *τὸ ἐτέροις ὄμιλεῖν* or *ξυγγενέσθαι*.

*proves*, use *δῆλος γίγνεσθαι*.

*from shame*, see § 111, and prepositions.

### XXIX.—PADIUS AND NEON.

There lived in the same city as Padius a man named Neon, who at the advice of a physician (since he was unwell) resolved to go to Sicily; but since the physician would not let him go alone, for fear he might be ill on his journey and not find any one to help him, Neon asked his friends to accompany him. But as they all refused, not being able to leave their affairs, or their wives, or for some such cause, Neon at last managed that it should be proclaimed publicly to the city, that if any young man would go with him to Sicily, and take care of him, he would himself provide all the money and necessaries, whatever was required for the journey. And after this announcement had been made, Neon waited many days, hoping that he should persuade some one to come with him by supplying the money: but still no one appeared. At last, just as he was about to abandon hope, and try some other method, Padius came to his house. Neon did not know him, but when he saw him he was delighted: for he judged he would be a good companion. 'You are the person,' said Padius, 'who proclaimed that you wanted a companion.' 'Certainly,' said Neon, with great joy. 'Then I just come to tell you that *I* can't be your companion,' said Padius.

*at the advice.* § 100.

*for fear.* § 100, § 192.

*managed that* (that expresses the

result in Greek. § 50.

*announcement.* § 99.

*by supplying.* § 157.

*appeared* (sense). § 114.

*know*, use *γνώριμος*.

*certainly.* § 183.

### XXX.—OBSTINACY.

The Thracians are said to be so hard and obstinate in their disposition, that it is nearly impossible to persuade them of

anything, even if one speaks most cleverly. And there was a Thracian, who lived alone without relations, and passed his time so unchangingly that the people in the city said in jest that not even if an earthquake took place would he do anything contrary to his custom, or change his mind about anything.

And once when he was ill, and did not know what was the matter, he sent for the doctor. And when he came, he asked (the better to discover his complaint) what he had eaten the day before: and the Thracian replied, twelve lampreys. And the doctor laughed, and said it was no wonder he was ill in his stomach after eating so many; for had he but eaten twenty he would have died. But the Thracian persisted it was not owing to the lampreys that he was ill: for he usually dined so. And when the doctor was gone he went out and bought twenty lampreys, and boiled and ate them: then immediately went to the top of the house and threw himself down, and was killed. Thus he clearly proved it was possible to eat twenty lampreys and not to die of them.

*pass time, διάγω.*

*no wonder. § 32.*

*unchangingly, ἀκωνήτως.*

*lamprey, μύραινα.*

*anything (negative).*

*to eat and not to die (one should be the better, 'in order that better.'* *participle).*

*had eaten, use τυγχάνω. § 148 and*

*of them (sense). § 111.*

§ 169.

### XXXI.—TALIRANTES AND THE UGLY MAN.

There lived in the city a certain man, by name Talirantes, who was so clever that when he was present at a feast there was much laughter, and all the guests used generally to listen to him alone. But once he went to a banquet where was a man, vain and boorish, who desired to engross the conversation himself, and that the others should be silent. And whenever Talirantes or anybody else tried to speak, this man always interrupted, and began bragging about himself, and his wealth, and his ancestors. And at last everybody was quite disgusted with him, and looked to Talirantes, hoping that he would say something clever, so that this ignorant person should be vanquished, and hold his peace. But Talirantes only listened, smiling as though he were pleased with the fellow. And he, having boasted much of his noble birth, at length began to praise his mother, saying she was far the most beautiful woman of her time. And this seemed all the more outrageous to the hearers, as he himself was hideous to

behold. But amid the general silence, Talirantes, pleasantly smiling, said, 'It was your father then who was less beautiful.'

generally, ὡς ἐπὶ τὸ πολὺ.

engross the conversation. § 110. :

use ἀγορεύειν, 'to harangue.'

and that. § 47.

hold his peace. § 110.

fellow, ἄνθρωπος.

of his noble birth. § 103.

saying (omit).

of her time, τῶν ἐφ' ἐαυτῆς.

amid general silence. § 100.

### XXXII.—TALIRANTES AND ION.

Talirantes happened once to be in the city at the time when a certain sophist, named Ion, was living there, who professed to be able to teach all philosophy, so that all the citizens eagerly sent their sons to him that they might learn, gladly paying large sums of money. But when two years had gone by, and the young men did not seem to be growing wiser, nay, rather began to despise the sophist and neglect learning, at last the citizens, repenting of their mistake, cast about to get rid of this sophist, and find another more skilful to teach their sons. And one man said he knew of a Sicilian sophist, whose fame was so great that people came even from Asia to hear him; this man, he heard, was coming to the city, and if they tried, perhaps they could persuade him to teach the young men instead of Ion. And he, having arrived, and being asked, agreed to do so: and it seemed good to the citizens that the fathers should hear him first, that they might know whether they ought to send their sons. And there was collected so great a crowd to hear him, that they could with difficulty enter; and when he had finished speaking, Talirantes said, 'Who could have expected we should long for the good Ion so soon?'

sophist, σοφιστής.

so that all. § 53.

nay rather, μᾶλλον μὲν οὖν.

mistake (concrete). § 102.

cast about (sense). § 110.

and if they tried. § 51.

### XXXIII.—TALIRANTES AND THE PRINCESSES.

Another time Talirantes was invited to the royal house, that he might delight the two princesses by his conversation, as they were rather dispirited by the death of a dog which they were fond of. And one of these maidens was ugly, but the other was very beautiful. And Talirantes did by no means converse only with the beautiful one, but did his very best that they

might both be equally pleased, so that there should be no jealousy between them. At last the ugly one, observing that he was most careful to assign her a fair share of the discourse, said smilingly, in order to poke fun at him, 'O Talirantes, if my sister and I were to fall into a river before your eyes, which of us would you try to rescue?' And he embarrassed, and gazing at each in turn, at last replied to the ugly one, 'O princess, do you not know how to swim?'

Another time a friend who did not perform what he had promised, pleaded an excuse that the time was deficient. Talirantes replied, 'I suppose you have all that there is.'

<i>princesses, 'daughters of the king,'</i>	<i>poke fun, σκώπτω.</i>
<i>(and make them subject).</i>	<i>before your eyes (sense). § 110, 112.</i>
<i>by the death of a dog (concrete).</i>	<i>O princess, γύναι.</i>
<i>§ 100.</i>	<i>how to swim, inf.</i>
<i>did his best. § 109.</i>	<i>you have, use ἔπαρχειν.</i>
<i>so that. § 51.</i>	

#### XXXIV.—TALIRANTES AND HIS FRIENDS.

On another occasion a certain friend confessed to Talirantes that he had done something wrong for the sake of gain. And when the other expressed his surprise that he was so base as to choose gain before honesty, his friend replied, 'Well, you know one must live?' But Talirantes answered that he did not think it was necessary.

On another occasion a friend, who had lived a most shameful life, fell ill and sent for him, saying he wanted to see him. And when Talirantes arrived, he saw that the man was suffering terribly; and he pitied him and spoke kindly. And the man said that his pain was so great that he seemed to be in Hades suffering the penalties of the accursed. But Talirantes consoled him, saying it was sad that he had gone there before his time; but he would find many friends there already, and the rest would soon follow, for he was sure that not even in death would such friends desert one another.

<i>expressed his surprise. § 99. See</i>	<i>the accursed, 'condemned.'</i>
<i>§ 32.</i>	<i>sad that. § 32.</i>
<i>honesty, 'being honest.' § 39.</i>	<i>before his time (use φθάρω also).</i>
<i>shameful life, use adverb.</i>	<i>§ 79.</i>
<i>Hades, use gen.</i>	

## XXXV.—THE MINERS.

Among those who work the mines in Thrace, there is a good deal of rivalry and mutual jealousy; for some seek silver and others gold, and they are, so to speak, divided into two factions, each party being called by an appropriate name, the Silvers and the Goldens. And once a Golden came to see a Silver, having been a friend of his in old times, and being anxious to see the silver mine if they would let him. And they readily allowed him, for they had recently found a great vein (as they call it), of which they were very proud, as was natural. And as the Silver pointed out everything, the quantity and the quality of the discovery, the Golden became very gloomy. But the other all the more delighted and happy, after showing him all their wealth, asked how matters stood with the Goldens. And he, solemnly shaking his head, said his friends were dispirited at present. 'Why so?' asked the Silver, secretly expecting he would say it was because they could not find any gold. But he said, 'Why, we have lately discovered that over our gold in the mine lies silver to the depth of three feet, which we shall have to cut through with great labour.'

*work mines, τέμνειν μέταλλα.*

*so to speak. § 65.*

*each party, ἑκάτεροι.*

*appropriate, ἐπώνυμος.*

*Silvers, ἀργυροί; Goldens, χρυσοί.*  
*in old times (sense).*

*vein, φλέψ.*

*quantity and quality. § 103.*

*discovery (sense: use verb *discover*).*

*how matters stood (sense: use *ἔχω*).*

*to the depth of, say 'of 3 ft. in depth.'*

*have to cut (sense). § 109.*

## XXXVI.—TITUS AND THE STRANGER.

Titus, of whom we have already spoken, being brought up in a country full of forests and all manner of wild beasts, became very skilful in hunting. And once when he was seeking a stag in the forest, following carefully its footsteps, he saw suddenly the point of an arrow not far off, just about to be fired at him. And he saw no man, because the person who was holding the bow was standing behind a tree, quite hidden by the branches and leaves. So perceiving what danger he was in, and unable to ward off the arrow as he had no shield, he called out loudly to the man who was aiming not to shoot the arrow. And he, hearing and slackening his bow, came out from his hiding-place. And

Titus, perceiving that he was a stranger, asked him what he meant by his murderous intentions, for he could not have done him any wrong as he had never seen him before. And he said he pitied him, but was forced to kill him, for when he left home he had sworn to shoot any one he saw uglier than himself. And Titus, gazing awhile in silence on the other's face, bade him shoot, for he did not care for life if he was uglier than he.

not to fire. § 46.

his hiding-place (sense).

what he meant by, *τι παθών*, etc.

§ 99 and § 170.

for he could not. § 27.

any one he saw uglier (try it with 'if.'

for he did not. § 29.

[A great deal of neat Greek Oratio

Obliqua usages may be made

available here.] § 23—41.

### XXXVII.—GERADEION AND TALIRANTES.

Talirantes once met one of his friends (who was an excellent fellow in other ways, but always pretended to know people of high birth), and noticing that he looked sullen, he called him by name and said, 'Geradeion, what ails you ?' And he said he was depressed because he had a dreadful thing to go through that day ; and Talirantes asked him what he had to endure, and he replied that he had been invited to dine with the King of Sparta, who was in town, but that such large banquets were a nuisance ; but Talirantes perceived that he was lying, and only said this because he wanted to brag of his acquaintance with the King of Sparta, so he said that he too was invited to the same place. And Geradeion blushed, and said quickly, that he felt unwell and thought he should not go to the banquet, but Talirantes said he was ready to speak for him to the host and plead his excuses. Then Geradeion being at a loss how to escape from his falsehood said he was not invited, and had only pretended it for a joke. 'I knew it,' said Talirantes : 'no more am I invited ; but I thought it would be fun if I forced you to confess that you had lied.'

excellent, *σπουδαῖος*.

ways (sense).

with the king, *παρὰ*, acc. (after invite).

of his acquaintance. § 99.

that he too. § 27.

to the same place, *ὅμως*.

host, *ὁ ἔστιων*.

how to escape. § 10.

for a joke, partic.

no more, *οὐδέτε*.

## XXXVIII.—THE COCK-HORSES.

Ionius, wishing to buy a house and park, went over to inspect it first before buying it, in case he found any deficiency in it, such as to make him change his mind. And when he arrived and met the man who took charge of the park, he asked if he could go round and examine everything, and he assented. And as everything seemed to be in good condition, and both the house and the arrangements outside appeared well managed, at last he asked the steward how the place stood in the matter of hunting. And he said there was a wonderful number of hares, so that wherever one walked they were seen jumping and running about. Pleased with this he asked again if the same was the case with birds, so that there should be a plentiful supply for those who were fond of shooting. And when the steward vehemently asserted that there were so many that the trees were not sufficient for them to sit on, he suspected that he was lying, in order that he might desire the more to buy the park. So he asked him in the same manner how many cock-horses were bred there. And after a brief pause the man replied that there were not many of them, but at times they appeared by night if one looked carefully for them.

park, παράδεισος, f.

in case, 'if.'

such as to make him (simpler).

could (sense).

the arrangements outside, τὰ ἔξω.

stood, ἔχω; in the matter of, gen.

or περὶ w. gen.

a wonderful number of. § 152.

plentiful supply, εὐπορία.

cock-horses, ἵππαλεκτρύονες.

## XXXIX.—STONES IN THE MANGER.

When Maonius was travelling in the Sicilian hills, he used to ride all day, and pass the night with some of the Sicilian farmers. These men seemed to him on the whole to be excellent people, attending to him carefully, and conversing with him as the best friends would do: but in this he blamed them, that they stole the corn which he gave to his horse. He did not discover at first the robbery, for he thought the horse had eaten the corn: but perceiving that he became weak and starved, he suspected the cause, and used the following device. Among the corn which he gave the horse he placed five pebbles. If the horse ate the corn he knew that he would not eat the stones, and therefore that these would always be left in the manger; whereas if the farmer stole the corn he would take the stones away also. And so it turned out; and whenever he found the

stones in the manger he made no complaint, but if they disappeared, he charged the men with stealing the corn: so that they were afraid of him, regarding him as a magician, and ceased to cheat him and his horse.

*on the whole, ὡς ἐπὶ τὸ πολὺ.*      *if they, § 21, last example.*  
*as . . . would do, ὡς ἀν* (omitting      *with stealing (sense). § 111.*  
*verb).*      *magician, μάγος.*  
*made no complaint use verb 'to*  
*blame').*

#### XL.—EUMENES' EPITAPH.

When Eumenes was ruling the affairs of the city, having a great name for his wisdom and virtue, he grew very proud, and resolved to build himself a magnificent tomb at the public expense. And when this was nearly completed he sent for Pedias the poet to consult with him: so he said he had a project whence he (Pedias) would derive great honour. So he came: and Eumenes having greeted him, said he was going to have a fine tomb, and would be very grateful if he would write an epitaph, so that nothing should be wanting to make the monument complete. And Pedias replied that he would gladly do so, if he first might see the place, and know whether his skill sufficed to make a worthy epitaph. This he said suspecting that the monument would be too grand for a citizen; and if it were so, he resolved he would write nothing. And when he saw it, and found it was indeed more worthy of a tyrant, he replied to Eumenes, 'I will gladly write you an epitaph, but as you still live, I cannot write yet: for there are dead men who need my art first: either then creep in there now, that I may begin at once, or wait till you die, and I will then perform my promise.'

*at the public expense, δημοσίᾳ.*      *too grand for. § 58.*  
*he (Pedias), see § 27.*      *(wanting) to make, use τοῦ μὴ; or*  
*derive honour (sense). § 113.*      *μὴ οὖ. § 132.*  
*epitaph, ἐπίγραμμα.*

#### XLI.—TOMPANIUS.

Theodorus was present, among other citizens, when a sophist, named Tompanius, was discoursing to a number of persons about the laws, the right methods of establishing them, and the proper view a philosopher should take of them. And he blamed the city for always making such laws as are approved by the majority. This did not seem to him advisable: for the wise (he

said) were always few, and the fools more numerous: so that the laws too became foolish. But it would be far better if they obeyed the few, and paid no attention to the many.

And he said all this so skilfully and persuasively, that nearly all who were there praised him. But Theodorus stood up and said that he did not agree with him, and there were many others also of those who praised him in word, who in reality did not believe him. 'Then let us vote,' said Tompanius: and having voted, they appeared to be all of one mind except Theodorus. He, however, rose again, and said, smiling, that his side had won; for the few were wiser than the many.

*among others* (say, 'both others *not advisable* (sense).  
and . . .'). (*he said*) (*Oratio Obliqua*). § 29.  
*a number of persons* (don't look out *pay no attention*, 'neglect,' or  
*number*).  $\chiαλρειν λέγω$ , with acc.  
*the right methods* (see § 103, and in *side*,  $\gammaνώμη$ .  
the next clause do likewise).

### XLII.—THE SOPHIST AND HIS DEBT.

Maonius, wishing to learn rhetoric, went to a sophist who professed to be able to teach. And he made an agreement with the sophist that if he taught him well he should pay a large sum of money: but as he could not know whether he had been well taught but by trial, he should not pay it until he had had a lawsuit and persuaded the judges by his speech. And if the judges condemned him, then he was not bound to pay.

So on these terms he learnt for a year, and then ceased. After a while the sophist sent to him and asked for pay, but Maonius gave no reply. And as after various attempts he could not exact his money from him, he at last summoned him before the judges. And when they asked Maonius whether it was not just that the sophist, after all his trouble, should receive the gold, he replied: 'We agreed that I should not pay unless I convinced my judges. If, therefore, I lose my suit, then by the agreement I shall owe nothing: if I win it, by the law I shall owe nothing. Whichever happens, the sophist will lose his money.'

<i>rhetoric</i> , $\rhoητορική$ .	<i>after all his trouble</i> . § 156.
<i>by trial</i> . § 157.	<i>lose suit</i> , $\deltaικην \deltaφλισκάνειν$ .
<i>until</i> . § 80.	<i>by</i> , $\kατὰ$ acc.
<i>have a lawsuit</i> , $\deltaικάζομαι$ .	<i>win</i> , $\alphaιρέω$ .
<i>he was not</i> (oblique).	<i>whichever</i> . § 20 <i>sqq.</i>
<i>attempts</i> (concrete). § 100.	

[Consult, all through, conditional sentences, § 14 *sqq.*]

## XLIII.—PARENTAGE.

Ion, the sophist, hearing from a messenger that Eurymenes, who was a most able and renowned man, was going to send his son that he might be taught by him, was much delighted, and said he would teach him gladly. For though he knew that the wife of Eurymenes was a most foolish woman, and that she would give him no end of trouble with her interfering, yet he so loved and honoured Eurymenes that his joy was greater than his sorrow. ‘For is it not,’ said he, ‘a small price to pay for a great gain? for if I endure the chatter of a senseless woman, I shall enjoy the wisdom of a great philosopher.’ So the son came, and after he had taught him for two months, he found to his sorrow that the boy neither was fond of learning nor was willing to exert himself in order to grow wiser. And one day when he seemed more ignorant than usual, the teacher, disgusted at his forgetfulness, and suspecting that he had not even read the writing which he had to study, exclaimed, ‘I am surprised that the son of your father is so stupid.’ ‘Yes,’ replied the boy, ‘but I am the son of my mother.’

*no end of (sense).* § 110.

*to his sorrow.* § 100.

*with interfering.* § 100.

*fond of learning,* φιλομαθής.

*to pay for,* ἀντί.

*at his forgetfulness,* use adjective

*the chatter of (concrete).* §§ 102-5.

‘forgetful.’ § 32.

*great,* θαυμαστός.

‘yes.’ § 183.

## XLIV.—A MARRIED PAIR.

There was once a merchant, who married a rich and beautiful girl, loving her indeed not a little, but chiefly from desire for her wealth. And when he had married her, he proposed to her that they should agree, in consequence of their great love, that if one of them died the other should commit suicide. And not long afterward he saw another beautiful and rich girl, whom he desired to have instead of his present wife. So he went a journey with a faithful servant: and after travelling two days he sent back his servant to his wife, ordering him to tell her that her husband had been drowned in crossing a river, and to show her his cloak, saying that everything else had disappeared with the dead man. But she, noticing that some money which she had hidden in the cloak was gone, believed that the message was false. But she concealed her thoughts, and took a bottle

and drank it off, saying, ‘Now go to the people and tell them how a faithful wife poisons herself when her husband is dead.’ But he went back to the merchant and related that the wife had drunk poison. And the merchant went and married the other girl. But when he came home with the bride, the wife met him at the door, and said, ‘Dismiss this maiden who is not your wife : for that which I drank was only wine.’

*commit suicide*, *éavròv βιάζεσθαι*.      *message (concrete)*.      § 99.

*present wife*, *simplify*.      *met*, ‘*received*.’

*had been drowned*.      § 148.

#### XLV—THE UPRIGHT THIEF.

King Pheres, being especially fond of beholding beauty, ordered a statue to be made of white stone, as lovely as the most skilful sculptor could make it. And in order to adorn it still more, the artist was to carve the hair of its head out of gold ; and that the people might not dare to break into the shrine by night and steal away the gold, Pheres ordered that it should be proclaimed that whoever took away even a toe of the statue should be put to death after having his eyes burnt out. But a certain man, despising the king’s orders, on the second night after the statue was put up, secretly stabbed the guards and went off with the golden hair. Being caught, however, and dragged before the king, he pleaded that it was not right he should be put to death. For he had but been in to look at the beautiful marble maiden, but seeing her gold hair, he bethought himself of the sculptor, whose hair was red. But since it was not just that the work should be grander than the workman, he thought it necessary to remove the hair.

*beauty*.      § 101.

*night after*.      § 73.

*sculptor*, *ávδριαντορούς*.

*secretly*.      § 169.

*was to*.      § 109.

*dragged*, ‘*led*.’

*haring . . . burnt out* (use passive).      *bethought himself* (sense).      § 112.

#### XLVI.—NATHAN’S PARABLE.

(From Lessing’s *Nathan der Weise*.)

A certain king had received from his father a precious ring, which had such marvellous power that whosoever put it on was honoured and beloved by everybody. His ancestors also had possessed it, and each had handed it on to that son who best

loved him, and the father alone by his great wisdom judged this. Now this king had three sons, and they all were sometimes disobedient, but on the whole loved him so well that he could not distinguish between them. Feeling therefore that death was approaching, he ordered a skilful craftsman to make two other rings so exactly like the old one, that every man should be deceived by the resemblance. And he called each of his sons secretly to him, gave him much good advice, and put on him one of these rings. When the father was dead, the sons met together, and each claimed to be supreme, as being the possessor of the sacred ring. As they could not agree, they asked a certain wise judge to decide the matter ; and having heard all, he spoke as follows : ‘ You are contending for the rule, but the ring is given not to him who most desires rule, but to him who best loves his father ; I shall therefore dismiss you now, to return for judgment after a hundred years, when by your deeds of virtue you have shown which has the true ring.’

*put it on, περιθέσθαι, (on another) being the possessor (sense).  
 περιθέναι. for judgment (sense). § 111.  
 hand on, παραδίδωμι. deeds of virtue. § 100, § 101.  
 advice, concrete. § 99.*

### XLVII.—ONE EYE.

Lochius was a very skilful archer, so that when all the citizens met together to contend for a prize with the bow, he had many times come off the victor. And this was all the more wonderful inasmuch as one of his eyes was blind : for once in examining too closely the point of an arrow he had accidentally scratched his eye, and as the arrow had been smeared with poison, he had become blind. But he did not grieve much at this for two reasons : both because his eye appeared like the other, so that no one knew he was blind, and also because he soon was able to shoot quite as well as ever. And once when he had had a contest with a man named Chestrias, and had defeated him with great difficulty, he offered to try again, on condition that he should keep one eye shut, and if he was still victorious he should receive a thousand minæ. Chestrias readily agreed, thinking that if he had nearly won when his opponent had used both eyes he should quickly beat him now. But Lochius again had slightly the advantage, and Chestrias had to pay. ‘ Why,’ said

he angrily, 'how can you possibly shoot as well with one eye shut?' 'Because,' replied Lochius, laughing, 'that eye is blind!'

come off the victor (sense). § 110.	offered, 'said he was willing.'
one, ἔτερος.	on condition. § 62—§ 64.
accidentally. § 169.	mine, μνᾶ.
scratched, use τιτρόσκω.	had to pay. § 109.
for two reasons, δύοιν ἔνεκα.	why? τι δή;
as well, 'not less.'	possibly, omit.
as ever (sense). § 112.	that eye, personal subject.

### XLVIII.—PHERES' PALACE.

The tyrant Pheres, having selected the place where he should build his palace, resolved (since he was desirous of being thought just and had established a royal court of justice in the city) not to force the people to give him the land, but to buy it of them in an equitable manner. But as it was probable that if the farmers knew the tyrant was going to buy the land, they would ask a larger price than from a private citizen, the king disguised himself as a lawyer. And since the place was far from the city, so that he was not known to the inhabitants, he thought they would not discover the deceit. And so for the most part it turned out. Secretly he purchased all the land, except one small vineyard, for a moderate price; but this he could not persuade the owner by any means to sell. For the man pleaded that it had belonged to his father and ancestors for a long time; so that it seemed impious to sell it to a stranger. But Pheres growing angry said, 'And what would you do if you learned that king Pheres himself desires me to obtain this vineyard; and I, relying on so great a monarch, were to take it by violence?' But the farmer replied, 'I should fear nothing; for I should summon you before Pheres' court of justice, where he who does violence is always punished.' With that Pheres was so much pleased that he built his palace elsewhere.

had established, aor.	had belonged. § 146, § 148.
secretly, use λαυθάνω. § 169.	that he built. § 53.
grow angry, πικραίνομαι.	

### XLIX.—THE BEARDED ANTIGONE.

When the Puretani were rulers of the land, they were so desirous that every one should turn to sobriety and virtue, that they would not allow women to appear on the stage, for that

they thought, was the cause of many persons, both men and women, becoming depraved. For they thought it better that men should appear before the spectators dressed as queens and maidens, and so the works of great poets become ridiculous, rather than that the state should be disgraced by impiety or extravagance. And when king Karolus, having overcome the Puretani, had returned to the city, he went to the theatre to see the drama. But as after some time the actors did not appear, the king, becoming impatient, sent to know what the matter was and why they did not begin. The messenger returned to where the king was sitting, but was prevented at first by laughter from speaking: but when the king rebuked him and bade him stop his nonsense and explain the matter, he exclaimed: 'O king, the actors will appear directly, for they are only waiting till the princess Antigone has shaved off her beard.'

<i>would not allow</i> (not conditional).	<i>drama</i> , <i>τραγῳδία</i> .
<i>appear</i> , <i>φανῆναι</i> .	<i>actor</i> , <i>ὑποκριτής</i> .
<i>on the stage</i> , <i>ἐπὶ σκηνῆς</i> .	<i>sent to know</i> (sense).
<i>they thought</i> . § 29.	<i>from</i> (prepositions). § 130.
<i>of many persons, etc</i> , § 40.	<i>his nonsense</i> , use verb <i>φλυαρέω</i> .
<i>extravagance</i> , <i>τὸ ἀπρεπές</i> .	<i>princess</i> , use adj. <i>σεμνός</i> .

## EXERCISES.

### PART II.

#### L.—THE MAD-DOCTOR.

THERE was at Mesolene a physician who became very famous, as he had discovered the best way of treating those who were brought to him suffering from madness. He used to say that mad people were those who had become too aereal in their mind, having left the earth from which they had sprung: and, therefore, if they were forced to dwell for a time close to earth they would be cured of their disease. So he dug a pit in the ground, and if a man were only a little mad, he buried him as far as the knees; if more, as far as the breast, and the completely insane were all in the earth but their heads. And one man, who had become nearly sane again, was once sitting near these pits, when he saw a rich man going out with many dogs and servants and costly iron weapons. And he asked him where he was going, and he said to kill birds. And the sick man asked again how much the birds were worth which he killed in a year, and the other replied 'one thousand minæ'; but, he continued, as he wished to boast of his wealth, that on the servants and dogs, and the food of the birds, he spent at least four thousand minæ. 'Depart quickly,' said the other, in a loud voice, 'lest you be buried in that pit without even a hair protruding.'

*the best way*, use ὅπως. § 103.

*minæ*, μνᾶ.

*people*, use article.

*on*, εἰς.

*aereal*, ἀθέπιος.

*continued* (sense).

*a pit*, say 'dug up the earth.'

*at least*, 'not less.'

*to kill*. § 6.

*without*, 'so that,' etc.

*in a year*, prep.

#### LI.—TITHAS.

Tithas, King of the Menians, declaring war against the Palii, assembled an army, and sent messengers to the oracle to know what would be the result of his enterprise. The prophet replied

that that side whose chief fell by the sword of the enemy should win the day. But the Palii had, without the knowledge of Tithas, sent a spy to the oracle, who heard the reply, concealed in a recess of the rock. So when he came back and told his general, strict orders were given to the Palii to spare the King of the Menians, and fight only with the soldiers. The two armies approached each other, and the royal chariot of Tithas drove into the midst of the Palii, who retired without shooting a single arrow, according to orders. But a Menian slave, who was fighting on foot, left his ranks, and rushed alone against the enemy, and after performing prodigies of valour, was with difficulty cut down. When the soldiers were spoiling his corpse, having removed his helmet, they discovered that the dead man was Tithas, disguised as a slave. So that the Palii were disheartened, and easily routed and defeated.

*result, enterprise (concrete).* § 99. *the reply, ἀπερ ἔχρησε.*  
*that side whose, use ὅπτερος.* *strict orders (concrete).* § 99.  
*the day (sense).* § 110. *prodigies of valour.* § 110.  
*without the knowledge, use λανθάνω.* *cut down, κατακόπτω.*

### LII.—SLOTH.

King Pheres had three sons, and since he thought it fine to be idle, for that it belonged to the common sort to work, he said to his sons that he would bequeath the kingdom to whichever of them should prove that he was the idlest.

Thereupon the eldest said that the others need not vex themselves with vain hopes, for he was sure to obtain the kingdom. For the other day he was very cold, and having ordered the slaves to light a fire, he sat down in such a way that his legs were burned with the heat ; but, though he suffered severe pain, he was too slothful to remove them.

The second, however, advised him not to be too confident, for that he himself chanced to be standing by the wall from which his sword hung, and having accidentally pushed it, he saw that it would rebound so as to wound his stomach, yet from sloth he remained still and was wounded.

The third said gently that he feared he was after all the laziest, for though he heard his two brothers lying horribly in order to get the kingdom, and though he knew he could lie much better, still, from pure sloth, he would hold his peace.

Then the king said that the third must reign ; for one injured his leg, and the other his belly, from sloth, but the third his whole life.

*for that.* § 29.

*vain hopes.* § 99.

*was sure to* (sense). § 109.  
*the other day,* πρότην, νεωστὶ.

*rebound,* ἀναπηδάω.

*after all,* ὅμως.

*pure,* 'from nothing else than.'  
*hold peace* (sense).

### LIII.—A Good TREE BEARS Good FRUIT.

Pales planted a tree in his field, that he might enjoy the fruit of it ; but his expectations were grievously disappointed, for when he had married a young and beautiful maiden whom he loved, and had lived with her in happiness for six months, she, one day, stricken with sudden madness, went and hung herself on this tree. And not only so, but a second wife whom he brought home (after grieving two years for the first), the day after her marriage, passing by the ill-fated tree, committed suicide in the same way. Whereupon the luckless husband could scarcely be prevented from slaying himself also ; but when his friends had at last prevailed upon him to bear his sorrow more easily, 'At any rate,' said he, seizing an axe, 'that tree shall be cut down at once.' And he went out and began to tie a rope to the tree to hew it down more safely. But a friend who had heard all, and who had himself a foolish wife, said : 'Forbear, my friend, to cut down so precious a tree ; rather give me a twig of it to plant, and I will repay you with much money.' He assented, and thus, by selling each year many twigs, became rich.

*planted,* τίθημι.

*expectations* (concrete). § 106.

*in happiness* (adv.).

*stricken,* ἐκπλήσσω.

*on this tree* (gen.).

*commit suicide* (sense).

*from slaying.* § 130.

*at any rate,* mind the order.

*twig,* κλάδος, m.

*each year,* use κατά.

### LIV.—THE STEPSON.

King Gorgonius, when his beloved wife died, leaving a son who still needed a woman's care, resolved to marry another wife for his child's sake. But she, as might have been expected, so far from loving the boy, treated him with great cruelty and

insult. This he endured for many years until he grew up, and then he bade farewell to his father, saying he wished to see many countries and become wise ; but if he had need of him he must not grieve, for such was his love that he would discover it even though far away, and return with speed. So he went off and became a physician, learning from Clearchus, the wisest of his time. But one night seeing Gorgonius in a dream lying on a bed pale and motionless, he perceived that he was ill, and next day went straight back to his country. When he arrived he found that his father was indeed so ill that the physicians of the country despaired, but when he saw his dear son he revived. At last, by the skill of his son, he was quite strong again ; but since his wife, from hatred or grief, had now fallen ill, he asked his son to cure her also. But he replied : 'When one is ill, whatsoever he desires, if possible, he should have it. Now your wife desires me to depart.' So saying, he went away. And as he did not tend her she died.

*as might have been, etc. (sense).*

*so far from.* § 189.

*until.* § 86.

*he must not,* oblique.

*though far.* § 95.

*of his time,* 'of those in his own time,' *éπι*, g. (see Prepositions).

*fall ill.* § 142.

#### LV.—SOLDIERS UPSIDE Down.

The general Ergoleon was very much honoured by all his soldiers for his bravery and honesty ; but, according to the use of soldiers, whenever he got drunk they used to vie with one another in their attempts to impose upon him. And Ergoleon was aware of this, and used to take precautions against it whenever he knew that he had been drinking too freely. Now there was a certain soldier who could stand on his head ; and when he had taught all the company to do the same, it occurred to him that in this way he could deceive Ergoleon splendidly, if ever the old man got drunk. And one day when the soldiers were practising standing on their heads, the soldier perceived Ergoleon approaching, manifestly rather intoxicated ; so he bade all the others stand on their heads and remain perfectly quiet. The old man came in quickly, and looking round the wall marvelled that they were all apparently upside down ; but to the surprise of the soldiers he went out without a word. Next day they asked him if he had seen anything remarkable, and as he blushed and said 'no,' they replied that they were all standing on their heads. 'By Zeus !' said Ergoleon, 'now I

understand; but when I saw you all upside down, I went away to bed, fearing lest it was myself who was deceived by having drunk too much.'

*the use.* § 99.

*in attempts,* say 'if perchance,' etc.

*precautions,* see 'careful.'

*freely* (sense).

*splendidly,* κάλλιστα.

*if ever.* § 21.

*standing.* § 39.

*marvelled that,* see *Oratio Obliqua*,

§ 32.

*to the surprise,* use verb, and keep the order of the facts.

*no.* § 183.

*to bed,* 'to lie down.'

*lest it was.* § 192.

## LVI.—SUBTLETIES.

Once three Boëtians were pursuing an Arcadian, whom they suspected of having stolen some money. No one knew for certain that the Arcadian was the culprit, but as the money had been taken, and on the same day the Arcadian slave had disappeared, and all the other slaves laid the blame on him, nobody was inclined to dispute his guilt. Presently they came to a house, over the door of which was inscribed, 'Here let Arcadians enter'; for it was an inn to receive strangers, and he who built it was an Arcadian. 'There is no need to go any further,' said one of the Boëtians, 'for it is plain that the thief is concealed in this house where his friends live.' 'Nay,' said the second, 'but surely if he thought we were chasing him, he would most of all avoid this house, for he would know we should be certain to seek him here.' 'Yes,' said the third, 'and knowing that we should be so wise as not to seek him here, but pass on in pursuit, he would change his mind and hide in this very house.' This man seemed to the others to be the cleverest, and so they resolved to take his advice, and went in and searched. Yet none the more did they find the man; for it chanced that he was unable to read, and so had not stopped.

*culprit* (sense).

*dispute.* § 132.

*his guilt.* § 101.

*Here let,* imper. or acc. inf.

*changed.* § 169.

*stopped,* 'remained.'

## LVII.—PIETY AND WISDOM.

The Boëtians relate a story about a certain Malonius, who was himself a Boëtian, and was always boasting of the superiority of the Boëtians to all other races, both in their piety

towards the gods and in the happiness of their lives under the government of a wise oligarchy. Now Malonius was voyaging in a ship; but a great storm arose, and so thick were the clouds that the sailors could not see the sun for three days, and did not know whither they were driving. At length the ship broke up and the others were all drowned; but he himself, supported on a beam, reached the shore. At first, supposing the island to be deserted, he was almost grieved that he had not perished with the rest. But having advanced some way he found a man hanging to a gallows. 'Herakles!' he cried; 'these men are not less pious than the Boeotians.' After a short interval he beheld another man lying in the road drunk. 'Ye Gods,' exclaimed the traveller, 'surely this land is ruled by an oligarchy even wiser than ours, for I never yet saw a Boeotian in a state of greater felicity than this man.'

*superiority, piety, happiness, lives, supported, ὀχούμενος.*  
*government (concrete). state of felicity (sense).*  
*thick, βαρύς. [hanging] to, ἐκ.*  
*for three days, prep.*

### LVIII.—THE BAKER.

When the insurrection among the Corneutæ had been quelled, after a violent but short struggle, a certain baker, who had had no inconsiderable share in the plot, fearing lest he might be seized and undergo the penalty, devised the following plan for escaping. He called his servant, and told him that he was going out of the country for a while; that certain strangers were likely to come in his absence, and make offers about the purchase of the bread shop; that if they came the servant should profess himself to be the baker in order that the money should not be lost. Not long after his departure the messenger came from the king to inquire about the rebel baker, accompanied by several soldiers; but having received orders not to make known his object, he only asked if he might see the shop, as he was thinking of purchasing it. The servant readily agreed, and being asked if he was the baker, said at once that he was, and that he had been there for three years. 'Then,' said the messenger, 'I arrest you as a conspirator,' and ordered the soldiers to kill him. Thereupon the poor wretch began to declare that he had lied, and was only a servant; but the officer simply replied that if that were true he ought all the

more to be put to death for having attempted to deceive his majesty's emissaries.

*insurrection*, use *ἐπαναστῆσαι*.      *no inconsiderable share* (sense).  
*after struggle* (concrete), 'having      *absence, offers, purchase* (concrete).  
 resisted firmly but,' etc.      *object.*      § 103.

### LIX.—POLITENESS.

A rich man named Rhochius once lived at Athens, who had sent for a servant from *Ætolia*, since he had been informed that the *Ætolian* servants, although not very skilful, were yet gentle and polite, so that they were likely to please those guests who came to the house. And this he considered of the greater importance, as he was accustomed to entertain many guests. But soon after the slave arrived Rhochius fell ill, and finding that he was likely to die, he sent for the *Ætolian*, and told him to fetch a lawyer, for inasmuch as he was likely to die he wished to make his will. So the slave went away to seek the lawyer, and having found him spoke as follows. 'May Zeus lengthen your life, O wisest of men! My master Rhochius bids me say that since he is about, with your gracious permission, to die, he wishes your aid to make his will.' The lawyer laughed, and promised to come in a short time, and so dismissed the slave; but just as he was about to go to Rhochius' house, suddenly the slave returned, and bowing low, said to him: 'O greatest of lawyers, my master Rhochius bids me greet you most humbly, and ask your pardon for disturbing you with vain request; but that having changed his intent he now has no need of your services, since he is unfortunately dead.'

*for inasmuch.*      § 29.

*lengthen*, *σώξω*.

*with your*, etc., gen. abs.

*promised*, etc., use *ἡ μήν* (see list  
of particles).

*intent*, see 'change mind.'

*unfortunately dead*, say simply,

'he happens to have died.'

### LX.—THESSALIAN.

The Thessalians, as is well known, are a race of the utmost courage in any contingency; but if any one attempts wrongfully to deprive them of money, they will offer the utmost resistance rather than submit to be defrauded even by a superior force. Now there was once a Thessalian walking on the road to

Thebes, carrying a wallet which seemed to be heavy. And as he passed through a village three rogues noticed him, and fancying that he had much wealth in that wallet, agreed together to run quickly forward, and waiting for him in a wood through which he had to pass, there set upon him and rob him. They found, however, that they had deceived themselves in supposing they would easily master him, for he fought with great bravery, and they did not overpower him until one of the robbers bound his arms so tightly in his belt that he could no longer strike. Then, having taken his wallet, 'Now,' said the leader, 'let us share this great spoil which was worthy to be thus bravely defended.' And so, opening the wallet, they found to their horror only five drachmæ of money, and the rest nothing but old clothes. 'It is clear,' said the robber, 'that the man who thus defends five drachmæ would have killed us all three had he but had one mina !'

*in any contingency (sense). § 104. found to their horror, 'were horrified finding.'*  
*superior force, 'more.'*  
*until, see πιν. § 81. drachma, mina, δραχμή, μνᾶ.*  
*us all three, 'we being three.'*

### LXI.—IONIDES' DREAM.

Ionides was once sent from the city to deal with the Ethiopian Eurikus, who was king of a large tract of land which the governors of the city had long been envying, and which they thought the skilful Ionides might perhaps prevail upon Eurikus to part with. So Ionides set out for Ethiopia, having taken the precaution to provide himself with many splendid jewels and swords, and especially with five royal dresses so magnificent that the barbarian Eurikus was sure to be delighted with them. When he arrived, however, he did not present the apparel, but asked the king to a great banquet, where five slaves attended upon him, very beautiful in face, and dressed in these dresses. The next day Eurikus came to see him, and said he had had a dream that Ionides came and presented to him both the slaves and their royal apparel. Ionides professed to wonder much at the narrative, and said it doubtless would come true; and next day he gave him the slaves and the dresses. A few days after Ionides called upon the king, and told him he had dreamed that Eurikus offered him any portion of his land to rule over, choosing which he preferred. Eurikus smiling, said he sup-

posed that dream must be no less true than the other, and gave the land ; but, he added, he hoped the gods would not send him any more dreams as long as Ionides was there, since it was plain that the envoy was the best dreamer of the two.

*envy*, ἐπιθυμέω.

*precaution*. § 100. πρότερον might  
here be used.  
was sure. § 109.

*come true*, 'be accomplished.'

*added (sense)*.

*dreamer*, use verb.

*of the two*, say 'than the other.'

## LXII.—RECRUIT.

Deriscus, the king, was accustomed, whenever a new soldier came to him desiring to be enrolled in his guards, to make three inquiries : how old the man was, how long he had served, and whether he was perfectly satisfied with his pay and his fare. And once a young Persian soldier came who could not speak any Greek : but, having heard of the questions to which he was liable, he had learned from a friend what words he ought to use in reply, and these with much difficulty and after long practice he was prepared to give in answer to the king's queries. It chanced, however, that Deriscus asked first what he usually asked second, but the soldier, of course, did not understand, and so when the king had said, 'How long have you served under me?' the youth replied in a loud voice, 'Twenty-five years.' Deriscus, seeing him so young in appearance, was astonished, and said to him quickly, 'Why how old are you?' 'Five years, O king!' replied the soldier. Thereupon all the people laughed heartily, and the king, fancying that this youth was intentionally mocking him, said somewhat angrily, 'I doubt whether you are mad for talking such ridiculous nonsense, or whether it is I who am mad, falsely imagining you to say such things.' The soldier, however, who thought that the king was asking him for the third time, said, not a whit afraid or ashamed, 'Both, O king!' Hereon ensued a general consternation ; but, seeing that something was wrong, the soldier confessed that he could not speak Greek, and so all was explained.

*whenever*. § 21. [omit *new*].

*speak Greek*, Ἑλληνιστὶ λέγειν.

*inquiries*. § 99.

*liable*, 'which he had to answer.'

*chanced*. § 169.

*why (particles)*.

*heartily (sense)*.

*wrong*, use οὐ καλῶς ἔχειν.

## LXIII.—CONDÆUS.

Condæus was scarcely less famous for the boorishness of his manners than for his extraordinary skill and experience in war. But though he often said offensive things, yet it was very seldom that he moved people to anger, because it was so evident that he was speaking in jest in order to raise a laugh. And once when he was passing through the city of Sena, and many embassies were sent to him from the neighbouring places, to express their obligation to him for his services in war, he took pleasure in trying every means to reduce the ambassadors by his strange replies to a state of embarrassment. Amongst others came an embassy of priests, headed by Boëeos, a very skilful and quick-witted man. When the messengers arrived and were ushered into the presence of Condæus, they were much perplexed to find that the general maintained absolute silence, and stood quite still, without even moving his head, and glaring with his eyes in a dreadful manner. But Boëeos, nothing dismayed, smiling graciously, addressed the general in these words, 'My lord, you ought not to be surprised at seeing me so bold, when I appear before you at the head of a few priests ; but if I had been leading thirty thousand soldiers, then I should reasonably have been half-dead with terror.' At this Condæus was so pleased that he laughed heartily.

*manners.* § 100, 'behaving.'      *many abstracts here to be turned  
seldom, say 'very few people.'*      *concrete.*  
*raise a laugh,* express the act of      *headed by, use gen. abs. 'leading.'*  
*the persons.* Cf. § 106.      *maintained absolute silence (sense).*  
*express obligation,* use *ἐπαινεῖν.*      *glare, πατταλίνω.*  
*he took pleasure,* etc., there are      *at seeing.* § 32.  
*if I had.*      § 14.

## LXIV.—PEISENON'S CRAFT.

Condæus, of whom we have spoken above, as famous no less for his roughness than for his military skill, once told his companions that he was angry with a citizen named Peisenon, whom every one supposed to have been his most intimate friend, Peisenon, being informed of this, took the first opportunity of visiting the house of Condæus to inquire what his great friend charged him with, and to make the best defence he was able : for he felt that he was innocent of any intentional treachery or offence towards him. When he came into the house, Condæus, beholding him a short while in silence, turned round and walked

away. Whereupon Peisenon burst forth as though he were overjoyed, 'I thank the gods, O my friend! that he who told me about you just now was evidently speaking falsely, for now it is clearly shown that you do not regard me in the light of an enemy.' Condæus was surprised to hear this, but, without looking at the other, he replied, sullenly, 'And what makes you think, my good sir, that I do not regard you as an enemy?' 'Because, my friend,' replied Peisenon, 'although malicious persons say many things falsely in disparagement of you, no one has ever yet ventured to lie so impudently as to assert that you ever turned round and retreated from an enemy.'

*first opportunity* (sense).

*defence.* § 99.

*innocent*, use *οὐδὲν*, and verb.

*burst forth* (sense).

*what makes you think?* § 169.

*my good sir*, *ὦ δαμόνε.*

*although.* § 94.

## LXV.—SHAMELESS WOMEN.

Pherides, when he was a pleader, used often to complain that the women of the city were so shameless and eager to hear horrible tales that they would stand in crowds in the law courts when any man was being accused of a dreadful crime, and, indeed, the more shocking the charges the more violently they desired to hear them. And he used often to say that the judges were deserving of blame, for though they were allowed by law to remove strangers from the court, they never cared to prevent people even from hearing things the least fit to be told. So when at last Pherides was appointed a judge, everybody was in a state of great expectation what measures he would take to put a stop to this mischief. And this was what befell. One day, when a man was brought before him who was charged with dreadful deeds, the judge observed that, as usual, the court was crowded with women, who had come together for the very purpose of hearing the shameful tales. So he gave orders in a loud voice that all respectable women should withdraw. Thereupon about five persons left the court. 'Now,' said the judge, 'since all respectable women are gone, the warders shall remove those disgraceful persons who remain.'

*of a dreadful crime*, *ὥς ἀδικήσας*, etc. *state of* (sense).

*cared to prevent*, use *ἐθέλω*. Cf. *for the very*, etc., *ἐξεπίτηδες*, *τὰ warders*, *οἱ φύλακες*.

§ 132.

## LXVI.—TAILOR.

Albanius was naturally gentle in disposition, but whenever he was with several of his companions he used to become so excited that there was no act of violence he would not commit. And once he was walking near the river at the Olympian games, with three of his arrogant young comrades, when he saw, in a fine garment and enjoying the spectacle, a man whom he knew to be an Athenian tailor. So he thought it would be fine fun if he went up and spoke to this man in such terms that all who heard should know him to be a tailor, for so he would be put to shame in the eyes of many Greeks. Accordingly he approached him and, calling in a loud voice, began to abuse him for having made the coat he was wearing so badly: for it was unpleasant, said he, to be thus disgraced before all Greece. But the tailor, so far from being vexed, did not even blush, but, turning him round, began examining and touching the coat, as though to see what was amiss, and humbly promised to set right the error when he returned to Athens. But meanwhile he had been secretly marking Albanius's coat all over with chalk; so that not only did the youth fail to disconcert the tailor, but he himself was made a laughing-stock before all the multitude.

at the Olympian games, 'Ολυμπίασι.	so far from. § 189.
tailor, say κναφεύς, (or 'weaver,'	mark, ἀλείφω.
ὑφάντης).	chalk, γύψος.
fine fun, γελοῖος.	made a laughing-stock, became
such terms (sense).	ridiculous, or γέλωτα ὄφλειν.
for so. § 29.	

## LXVII.—THE VEIL AT DINNER.

Theodorus was so ready-witted that many people often asked him to banquets, not so much for the sake of friendship as in the hope of deriving amusement from his conversation. And once he met, at the house of a friend, a person who annoyed all the other guests by his boastfulness and boorishness of demeanour; but as the others were unable to cope with him they cherished the hope that he might offend Theodorus, and in that case they expected to see fine sport. But they were disappointed to find that Theodorus only listened with the greatest friendliness to all his conceits and absurdities; and this was the more surprising, as the man was extremely ugly, and they knew that Theodorus often laughed much at ugly people. At last, however, the stranger reached such a pitch of impudence that, in

the presence of all the guests, he tied round his head a white veil, saying that it was his custom to do so after dinner. To this Theodorus did not reply, and the stranger, disgusted with his silence, asked him whether he did not think the veil becoming. 'Certainly,' replied Theodorus, with the utmost politeness, 'and I think we shall all agree it would have been still more becoming if you had put it on, not only over your head, but over your face.'

*in hope of (sense) (purpose). § 2 etc. conceits and absurdities, use verbs. deriving amusement (concrete). § 99. such a pitch, say ἐς τοῦτο, with gen. fine sport, say 'a great contest.'* *over . . . head, 'so as to hide.'*

### LXVIII.—CARPENTER.

Eumenes, when he was a young man, was very arrogant, inasmuch that he became ungovernably angry if anybody interfered with him in the least. And one day when he was walking down to the Peiræus, clothed in a splendid cloak, there came a carpenter behind him carrying a pine tree. Now since the weight was so heavy that the man could not lift up his head to see who was in the way, he shouted as he went to all the passers-by to beware lest his pine tree should injure them. But Eumenes thought it unworthy that he should give place to a carpenter, and took no heed; whence the result was that the tree top striking against his cloak rent off a large piece. And Eumenes, being dreadfully vexed, dragged the man to the law-court, complaining to the judges of his terrible injuries and demanding satisfaction. But the carpenter, half dead with terror, was unable to reply; and the judges, perceiving his condition, declared that they could not punish a man because he was dumb. 'He dumb!' exclaimed Eumenes. 'Why, he never ceased bawling louder than two bulls: Out of the way! Out of the way!' 'Then you should have obeyed him,' replied the judges, and forthwith acquitted the carpenter.

*ungovernably, say 'immeasurably.'* *he dumb, 'and how can he be dumb if anybody.'* *§ 21 (end).* *who,' etc.*  
*of his terrible injuries.* *§ 99.* *should have.* *§ 109.*  
*his condition.* *§ 103.*

### LXIX.—KNEIOS.

When Kneios was governor of the cities in Asia, and had to

decide all the lawsuits which the inhabitants referred to him, he won great praise from all men by the justice and wisdom of his judgments. One day a woman of Smyrna was brought before him charged with having murdered her husband and son. She admitted the truth of the accusation, but pleaded that the crime was justified by injuries which she herself had received from them. For she had had another son by a previous husband, and they had seized this young man by craft and poisoned him. And she adduced such evidence that not even her accusers were able to dispute that it was so. But Kneios at first did not know what to do ; for it seemed unjust to put to death a woman who had received such injury, and yet the law clearly commanded that whoever was convicted of murder should undergo the extreme penalty. Accordingly he asked the lawyers whether the law ordained how soon the penalty should be inflicted ; and finding that there was no provision about the time of punishment he condemned her to death, and ordered her to appear before the same tribunal to undergo execution after the interval of a hundred years.

*by the justice and wisdom* (sense : *concrete*). § 101, § 102. *charged*, turn the sentence, as *altráopat* is deponent. *truth* (concrete). *pledged that the crime was 'justified,' etc.*, say 'that she was justified,' 'the deed was just.'

*by a previous, ἐκ. that it was so, see § 132.* *penalty inflicted* (sense). *provision, use κελεύειν.* *about the time, use περὶ τοῦ ὥρης, etc.* *after the interval of, διά, g.*

### LXX.—GOLD STATUE AND DREAMS.

They relate that Hannibal had taken away a statue of gold from the temple of Hera, and as he did not know whether it was entirely of gold or only gilt on the outside he cut it in two. And as he found that it was all gold he resolved to carry it home ; and would doubtless have done so had not Hera herself appeared to him in a dream and prevented him. For she threatened that, if he did not restore it, he should become blind in his one eye with which he still could see. Although Hannibal was not particularly pious towards the gods, yet he was naturally so terrified with this vision that he not only repaired the statue, and restored it to the temple, but he also made an additional offering of gold besides to appease the anger of the goddess.

It is also related that when Hamilcar was besieging Syracuse, a vision appeared to him of a divine figure, who told him that on the next day he would dine in Syracuse. His hopes were much raised by this announcement. But next day there arose such a disturbance in the camp that the soldiers took to fighting with each other, and accordingly the Syracusans, perceiving the occurrence, came unobserved into the camp and carried off the general prisoner to the town. In this way the prophecy was fulfilled.

*in two, use a compound.*

*additional (sense).*

*a vision of divine figure (sense).*

*hopes raised (sense), § 106, an-*

*nouncement (sense) [concrete].*

*§ 99, § 100.*

*prophecy, τὸ εἰρημένον.*

## LXXI.—EPAMINONDAS.

According to the Theban law, when a man had been appointed general he commanded the army for twelve months, and after that, even if he had discharged the duties of his office with the greatest success, and the war was still continuing, he had to return home and yield his command to another. Now the great Epaminondas once remained at the head of his army for four months longer than he ought to have done; and when he returned home his enemies brought him to trial for the offence. But he showed by his demeanour before his judges that he no more feared death in the city than on the field of battle. ‘The law condemns me,’ he said, ‘and I do not deny that I deserve death. I only request that these words may be written upon my monument, “the Thebans have put to death Epaminondas because he compelled them to meet and conquer the Lacedæmonians whom previously they had not even dared to look in the face; and because under his command they besieged Sparta, who counted it the greatest good fortune to escape ruin.”’ These words were greeted with such applause by the bystanders that the judges did not venture to condemn him.

*war continuing, ‘not yet finished.’ on the field. § 110.*

*at head. § 110. do not deny. § 132.*

*longer than he ought, ‘beyond the in the face, ἐναντίον.*

*appointed (εἰρημένος) time.’ to escape, use εἰ μή.*

*showed by his demeanour, ‘showed these words, use a participle.*

*(παρέχειν) himself such in his were greeted. § 106.*

*demeanour.’*

## LXXII1.—POISON.

Dolius, who lived alone on the Thessalian mountains, being devotedly fond of hunting, suffered much from the inhabitants of the village, who were most friendly in words, but whenever he went out alone, used to visit his hut and steal whatsoever they found there. But one day he was avenged in the following manner: Two of the villagers entered his hut as usual, when he was gone out, in the hope of discovering plunder; and their delight may be imagined when they found a dish of fish ready cooked on the table. They ate this greedily, and then looked round to see if there was anything else. To their horror, however, they perceived near the table, lying on the ground, a bottle of poison nearly empty, as if he had used it recently. They concluded at once that the fish was poisoned, and cast about, being in terror of death, for some means of getting rid quickly of the fish. So one of them greedily drank up a large bottle of oil, rather putrid, and the other ate a vast quantity of salt. In this way they both soon vomited much, and left the hut very pale and weak, but delighted that they were safe from the poison. Just as they were going out, they met the owner, who greeted them kindly, and invited them to share his excellent fish which he was returning home to eat. But they replied that they had already had enough.

*devotedly* (sense).

*delight . . . imagined.* § 103.

*to see if, et.*

*cast about.* § 110.

*some means.* § 103.

*poisoned,* paraphrase it.

*vast quantity,*  $\thetaαυμάσιον$   $\deltaσον.$

§ 152.

## LXXIII.—GRENEUS' GOLD.

There was a certain man named Greneus, who was noted among all his companions as being the stingiest of mankind, insomuch that people used to say of him that even if he made a vow to the gods, to obtain some benefit from them, he would always manage, when he had obtained it, to cheat them of his promise. One day, when Greneus was dining in company with the king, at the conclusion of the repast, the king related to the guests the misfortunes of a certain poor philosopher, who had been well known to all those who were present. And, as everybody expressed great commiseration, the king proposed

to them that they should all contribute a certain sum of money to the relief of the poor man. As this proposal was received with applause, the king himself rose and went round the table to collect the money from the guests. And everybody was much pleased at the idea of the avaricious Greneus being thus forced to contribute; for they knew that he would not venture to refuse in the presence of so many persons, especially when his majesty himself was the suppliant. And after all had given the king their money, he asked Greneus whether he had contributed anything, pretending that he had not noticed. ‘If it please your majesty,’ said one of the guests, laughing, ‘I saw Greneus giving you his gold piece, otherwise I should not have believed it.’ ‘And I, too, saw it,’ said the king; ‘but still I do not believe it.’

*his promise.* § 105.

*misfortunes,* use  $\pi\acute{a}\sigma\chi\omega$ .

*expressed great commiseration,*

(sense) use ‘pity.’

*to the relief of,* verb:  $\omega\phi\epsilon\lambda\omega$ .

*proposal . . . received, etc. (sense).*

*at the idea, say ‘if.’* § 32.

*to refuse, to give ‘nothing.’*

*if it please your majesty,* paraphrase.

*gold piece,*  $\sigma\tau\alpha\tau\acute{\eta}\rho$ .

#### LXXIV.—PHÆDON'S DOG.

A certain Phædon had a dog which had been brought to him from Epirus, and which, among other accomplishments, used to go to a particular house and bring back food for his master in a basket, which he carried in his mouth. And one evening when the dog was returning to Phædon's house with his dinner as usual, he saw two other dogs waiting behind the wall to rob him of his basket. Feeling, however, that his courage would be all the more praiseworthy if he overcame such odds, he went on without flinching. As he reached the wall, out burst the two dogs upon him, and with dreadful clamour, such as could be heard for a long distance, the combat began. And at first, as might be expected, his chief care was to guard the basket; but after a bit he became so eager to defeat the more formidable of his assailants, that for a moment he left the basket undefended. The lesser of the two robbers beholding this, immediately rushed at the meat in the hopes of devouring it while his friend was destroying his foe; but Phædon's dog, finding the impossibility of beating off the enemy and defending his master's dinner simultaneously, and thinking it better that

the honest should have it rather than the dishonest (since the owner could not), gobbled up the meat himself.

*among other accomplishments*, 'was *assailant*, use participle.  
*skilful both in other things*.' *in the hopes*. § 6.  
*praiseworthy* (sense). *was destroying*. § 74.  
*such odds*, use 'stronger.' *beating off*, 'put to flight.'  
*combat began* (concrete). § 106. *gobble up*, ἔγκαπτω.  
*chief care*, use εὐλαβεῖσθαι.

### LXXV.—BRAMIAN WINE.

There was a race called Bramii who lived among the Indians, and prided themselves on being more noble in birth and more blameless in heart than the common people. And one day the chief of the Bramii was about to become a hundred years of age, and the Bramii consulted together, as the day was approaching, to consider the best means of honouring their great man, who in their eyes was the best and wisest of mankind. And they resolved to make a great feast, and present him with a large cask of sacred wine; but thinking that it would seem a more friendly and acceptable gift if each man had a share in it, they determined that they would set up a great cask in their chief's house, into which each man separately was to empty his bottle of the sacred wine; and thus that the cask should be filled with the best that each had to offer. So the day came, and each Bramius brought his bottle and poured it into the cask one by one, the head of the cask being bored so as to receive it. And when the cask was full the feast was celebrated, and the Bramian chief sent a bottle to be filled from the cask, which was to be drunk at the feast. And when the bottle was opened, it was water and not wine; for each Bramian had thought if he alone gave water he should not be discovered.

*become a hundred years of age*, say *bottle*, say 'bowl,' τρύβλιον, or  
*'to arrive at the hundred years.'* 'cup,' κύλιξ.  
*best means*. § 103. *and thus*. § 29.  
*in their eyes* (sense). § 110. *the best that*, etc. § 195.  
*cask*, say 'jar,' πλήσιον. *was celebrated*, say 'began.'

### LXXVI.—MEGARIAN.

A certain Megarian distinguished in birth and wealth, who had squandered most of his property, at last was reduced to such an extremity of poverty, that he was forced to adopt all

kinds of shifts in order to escape the urgency of his creditors. Among these was a poor cobbler, who, after entreating the Megarian nobleman to pay him his account many times without producing any result, at last extorted from him a document, wherein he wrote that he acknowledged the debt, and would pay it as soon as the year was out. At the end of the year the cobbler again presented it, but the nobleman professed to be ill. Again he came, but found his debtor absent. And so matters went on, the nobleman each time inventing a new excuse, until the cobbler found to his sorrow that he was no better off with the document which had cost him such trouble to get than he had been before he got it. At last, one day when the nobleman again made some promise to pay in a few days, indignant at his shamelessness, the cobbler said, 'I do not doubt your honesty, sir; but since this document is worn out, I must ask you for another promise, written on some more durable material.' 'Nothing is more durable than gold,' said the nobleman, and paid the debt.

<i>urgency</i> (concrete). § 100.	<i>each time, ἐκάστοτε.</i>
<i>his account</i> (sense). § 105.	<i>inventing, say 'producing.'</i>
<i>producing any result</i> , 'nor did he obtain anything the more.'	<i>cost him</i> (sense). § 110.
<i>extorted</i> , use <i>ἀναγκάζω.</i>	<i>worn out, σαπρός.</i>
<i>was out.</i> § 109.	<i>material, omit, and use adv.</i> [for the connection see § 133.]

### LXXVII.—UGLY PROCLUS.

Proclus was a counsellor of the king, and was well known in the city as being a ready-witted man, able to extemporese measures when any emergency arose, and still more, perhaps, as being excessively ugly in countenance. One day a certain citizen, named Soron, who was still uglier than Proclus, called at his house, and with the utmost humility said he wished to ask him a favour. He said a certain man had injured him deeply by casting false imputations upon his wife in secret, and so inducing many people to believe shameful things about her. He had accordingly, since he could not punish the man by law, fought a duel with him and killed him; and now, since he was in peril of death by law himself, he begged Proclus to intercede with the king for him. Proclus readily agreed, and entreated the king with such earnestness that he fairly forced him by his importunity to pardon the criminal. But when the king had done so, he asked Proclus why he took

such trouble about the poor man, since he was not usually so well-disposed towards criminals. ‘Because,’ replied the counsellor, ‘if he had suffered death I should have been the ugliest of your majesty’s subjects.’

*emergency*, use δεῖ.

*with utmost humility*, say ικέτης

γενόμενος.

*imputations*, see ‘accuse.’

*a duel*, say μόνος μόνῳ.

*fairly*, ἀτεχνῶς.

*well-disposed*, εὐμενῆς.

*your majesty’s subjects* (sense).

### LXXVIII.—PADIUS AGAIN.

Many things have already been related about Padius such as to seem worthy of laughter; but whoever visits the country of the Padii will certainly find that he daily hears something of the kind; so that if a man tried to write down all the laughable things which the Padii do and say he would not easily complete his task.

Once there was a Padius who was a priest, and whose business it was to bury all the dead who were brought to him, and to offer a sacrifice for them of a lamb. And one day a peasant brought him a corpse which he said he had found on the shore, evidently having been cast up by the tide. He thought it was one of his friends, who had gone out in a boat to fish, but he could not say for certain, as the corpse had been thrown up without clothes, and without a head. Anyhow, he requested the priest to offer the usual sacrifice for it and bury it, and so, handing over the dead body, he went away. The priest, however, only offered a lamb’s head, and saved the rest of the sacrifice for his own dinner; and when he boasted of this, and the peasant indignantly asked him why he had behaved so unjustly, he replied that it was quite fair; for part of a sacrifice was fit to be offered for part of a man, and as the head of a man was the most valuable part, so the body was of a lamb; and therefore, if the head was wanting to the man, it was right the body should be wanting to the lamb.

*such as.* § 60.

*of a lamb*, do it neater.

*he thought.* § 29.

*to fish*, ‘to catch (or hunt) fish.

*without clothes*, ‘naked.’

### LXXIX.—ROSE AND CHERRY.

Morios was not exactly a wise man, but he was often heard to say clever things at a banquet, so that many men who did

not love him constantly invited him to feasts, so that the guests might talk more freely and enjoy much laughter. And once Morios was dining with a friend, who had also asked amongst many others a person who was rather sullen and proud, and did not say much himself, but confined himself to questioning those who told tales, apparently with the view of convicting them of falsehood. And the other guests were vexed, feeling that at a banquet it did not matter if the stories told were false, but that the part of a guest was to say amusing things. At last, Morios perceiving how matters lay, said quite seriously that he had seen the priest at the sacrifice with a robe of the colour of a rose, and a girdle of the colour of a cherry. 'That is false,' said the sulky guest 'for no one is so ignorant as not to be aware that the priest's dress is always white and his girdle is always black.' 'Then it is you who are wrong,' replied Morios, 'in accusing me thus rashly of lying; for the rose to which I was comparing his robe was that white rose, and the cherry was this black cherry.' Whereat arose general laughter, and the other, looking very sour, went away in silence.

*was heard (sense).*

*stories told, τὰ λεγόμενα.*

*freely, πάντα.*

*how matters lay (sense).*

*amongst, say 'both many others,'*

*of the colour, 'having the colour.'*

*etc.*

*general. § 106.*

*confined himself, use τοῦτο μόνον.*

*very sour, say 'looking water-*

*apparently with the view, ως δὴ.*

*cresses,' κάρδαμα βλέπων.*

§ 6.

## LXXX.—THE PERUMELOS.

The Malabrii are a savage race of men and have many false beliefs, which no one can persuade them are not true; and among these they believe that the souls of the dead reside in animals, and that therefore every one ought to spare all animals if he even suspects that they contain the spirit either of a god or of one of his deceased friends. Now there was an Anglian merchant, who happened once to be living for a few days among the Malabrii, and who, having gone into the woods to hunt, was so unfortunate as to shoot a bird which the natives call perumelos, and which, according to their belief, contains the soul of a god. The people, hearing of this deed, laid hands on the stranger and carried him off, with the intention of sacrificing him on the altar of the outraged god. As soon as he understood what they were going to do, and wherefore they were

angered, being a ready-witted man he hit on the following device to save himself. He asked permission to defend himself, and said that his father had lately been sailing when he was wrecked and perished in the sea, and his soul had entered into an eel. When, therefore, he perceived an eel floating in the sea, and a perumelos flying above it, which was clearly about to attack it, he thought it disgraceful that he should suffer his father's soul to be injured before his eyes, and so shot the perumelos. And the judges not merely acquitted him, but gave him a great reward for his piety.

are not true. § 132.

and who (not literal).

lay hands on (sense). § 110.

hit on (sense).

permission (concrete).

when he was wrecked, put 'when'

with the natural clause.

disgraceful that. § 32.

### LXXXI.—AXIUS AND THE TREES.

There was once an *A*Etolian named Axius, who, though he was by nature a most well-disposed and polite man, yet had one great fault; for he never was able to partake of a banquet without being so excited by the viands and the company that he drank more wine than was fitting. And one day when he was at a feast where there were many clever persons present, so that all conversed very pleasantly, and there was much laughter, according to his custom he drank so much that as he walked homie he did not know too clearly what he was doing. And as it happened, he had to walk along a road, by the side of which many great trees were planted. Now two of the guests were walking a little way off behind him, and they observed, with no little surprise, that as he was walking unsteadily he chanced to stumble against a large oak. Having arisen again, they saw that he bowed low, and with his wonted courtesy said aloud that he grieved much at having inadvertently struck the gentleman, but hoped he would pardon him as it was so dark. Again walking on he did the same; and again he expressed his grief. At last, when he had done this often, they saw him stop and sit down in the middle of the road with an embarrassed air; and he said aloud, 'It seems I had better remain here quietly till all these tall men have walked past.'

*fault*, say 'was to be blamed.'

*without*, use *ωτε*. § 132.

*many clever*, say 'many and clever'  
(as below).

*planted*, plup. of *φύω*.

*with... courtesy*, 'politely as usual.'

*inadvertently*, use *λανθάνω*.

*gentleman*, *ἀνήρ*  
(sense).

*air* (sense).

## LXXXII.—THOMIUS AND THE MANIAC.

Thomius was a counsellor of the king, and a man famous for various things, and especially because he was so skilful that if any danger suddenly threatened him, he was always able to devise some means of escape. Once he was sitting at the top of his house, whither he resorted in the evening in order to refresh himself with the coolness, when a man rushed up to him, having secretly entered the house, and crying with a loud voice bade him jump down. Now, although he knew that this man was a maniac, having seen him often in the house of the physician who tended him, yet he himself was too old to be able to resist him by force, and he perceived that his only chance was to deceive the madman by fraud. So he agreed to jump down, only he said it would show him better how to do it if first they threw down his cat which was seated near. The maniac was delighted with the suggestion, seized the cat, and threw her over; but as cats can fall a long distance without being injured, when she reached the ground she jumped up and ran off. ‘Now go down,’ said Thomius, ‘and find her that we may throw her again so that now at any rate she shall not escape. And when the man eagerly went away to perform his bidding Thomius seized the opportunity and closed the door.

counsellor, *βουλευτής*, *ὑπηρετής*.

too old to. § 58.

danger threatened. § 106.

his only chance. § 112.

when a man (which is principal?)

suggestion, use *ἀκούω*.

although. § 95.

without being, *ώστε μή*.

maniac, ‘mad.’

## LXXXIII.—THE EPIROTS.

The Epirots, although they live in a mountainous country and are often considered barbarians by those who dwell in towns, yet are a friendly race, and if one dwells among them he has many things to tell when he returns. An Epirot, who had a moderate property, once was asked by a poor neighbour, named Tornos, to lend him thirty minæ, as he would otherwise have to be put in prison for debt. But he knew Tornos to be both a false and a lazy man and refused, asserting that he had several secret reasons for being unwilling to accede to his request. Then Tornos greatly complained and was indignant, saying it was strange that he should lend to many strangers and refuse a friend. But the other replied that if he lent him the minæ, then when the time came for repayment he would be sure to ask him to wait

another month; nor again after that interval would he even then be ready; and at last they would cease to be friends and become enemies. And if this is so,' he concluded, 'I think it far better that we should make haste and become enemies now before I lose my thirty minæ.'

*Epirots, Ἡπειρῶται.*

*mountainous country, 'among the mountains.'*

*friendly, φιλάνθρωποι.*

*as he would otherwise, say 'but if not, that he would,' etc.*

*for debt, say 'as not paying,' or 'having paid.'*

*accede to his request. § 105.*

*strange that. § 33.*

*for repayment, infinitive.*

*after interval, διαλιπών τοσοῦτον χρόνον.*

*concluded.(sense).*

*make haste, use φθάνω. § 79.*

#### LXXXIV.—CAKES AND SONGS.

There was once a baker of Syracuse who was famed for making remarkably good cakes; insomuch that a poet of the place named Archias, who wrote about all manner of subjects, composed an ode upon these cakes which was very witty and pleased the Syracusans much. The baker also was gratified at being sung of by Archias, but as he did not quite relish some of the witty things that were written in the ode he adopted the following means to turn the laugh against the poet. He made a most excellent cake; but as it was necessary that it should be baked upon paper he employed Archias's ode. He then sent it to the poet thanking him for his beautiful verses. Archias ate the cake and enjoyed it much; but was somewhat annoyed when he had finished it to find his own poem lying at the bottom. So he went to the baker, and after some conversation asked him why he had insulted the art of poetry. To which the baker replied, 'No one can deny but that I have behaved justly, for you made a song upon my cakes, and I made a cake upon your song.'

*cakes, πλακοῦς, -ντος.*

*subjects, 'things.'*

*composed, 'made.'*

*ode, μέλος.*

*upon, use εἰς here.*

*turn the laugh, 'make the poet rather laughable.'*

*upon, ἐπί, d.*

*paper, βιβλος.*

*for his beautiful, use οἶος and ἀειδῶ.*

*lie at the bottom, ἵποκεῖσθαι.*

*deny but that. § 132.*

#### LXXXV.—COW-STEALING.

Once upon a time there was a Lydian, named Mastros, who being left by his father without means of subsistence determined

to join a band of robbers. So he went to a wood where they were known to reside, and being admitted into the house made known the object of his visit. The robbers, perceiving him to be a man of strength of limb and readiness of wit, agreed to admit him if he would first display his capacity by an ingenious theft. They informed him that a farmer was about to drive a fat cow the next day past the wood, so that he would have a fine opportunity, if he pleased, of exhibiting his skill. Accordingly, next morning, he rose early, and taking a beautiful shoe which he found in the house dropped it in the road where the cow was going to pass. Hiding himself behind a tree he presently saw the rustic approach with the cow; he examined the shoe, but left it lying, as he did not think one shoe only was worth anything. As soon as he was gone, the Lydian picked up the shoe, took a short cut, and again dropped it in the road. The rustic coming up, and supposing it to be the second shoe, ran back to fetch the first, and Mastros drove off the cow.

*without means, say 'not having capacity . . . theft (concrete).*

*whence he might,' etc. § 103. shoe,  $\epsilon\mu\beta\acute{a}d\acute{s}$ .*

*being admitted, say 'they receiving dropped, 'placed,'*

*him,' or 'when they received.'*

*object (concrete). § 103. picked up,  $\alpha\nu\lambda\alpha\beta\acute{a}w\acute{v}$ .*

*limb (sense), took a short cut, expand according*

*admit,  $\epsilon\isilon\tau\eta\sigma\sigma\nu\omega\sigma\tau\alpha v$   $\delta\acute{e}\chi\epsilon\sigma\theta\alpha v$ .* to the sense.

### LXXXVI.—HORSE-STEALING.

On another occasion Mastros stole a horse out of the midst of the Spartan camp, but was captured by a body of soldiers who recognised the horse, and was brought before the general. He, though enraged at the audacity of the theft, was still more astounded that the man had been able to carry off his plunder from the midst of so many men. Accordingly he promised Mastros that he would remit some of his punishment, if he would explain to him how he had been able to do it. The Lydian replied that it would be easier to show him by deeds than to explain to him by words, and accordingly they proceeded together to the spot where the theft was committed. 'Now observe me,' said the Lydian, 'this was the way I crawled among the sleeping soldiers, taking care to avoid being seen by the watch, or making a noise to awake the slumberers. There stood the horse I intended to steal; I led him rapidly to this

point in the wall ; we climbed over without much difficulty, and this was the way I rode off.' With these words he jumped upon the back of a horse that was standing near, and rode away before anybody could catch him.

*enraged at.* § 32.

*audacity, use adverb.*

*theft was committed, say τὸ πρᾶγμα*

*ἐγένετο.*

*this was the way (sense).*

*to avoid.* § 8.

*watch, οἱ φύλακες.*

*this point, τοῦτο.*

*jumped upon the back, ἀναπηδάω ἐπί.*

*before.* § 79.

### LXXXVII.—BEARS.

An Indian hunter once shot a huge bear, and broke its backbone. The animal fell, and set up a most plaintive cry, something like that of the wolf when he is hungry. The hunter, instead of giving him another shot, came up close to him, and addressed him in these words : 'Hark ye ! bear ; you are a coward, and no warrior, as you pretend to be. Were you a warrior you would show it by your firmness, and not cry and whimper like an old woman. You know, bear, that our tribes are at war with each other, and that yours was the aggressor. You have found the Indians too powerful for you, and you have gone sneaking about in the woods stealing their hogs ; perhaps at this time you have hog's flesh in your belly. Had you conquered me I would have borne it with courage, and died like a brave warrior ; but you, bear, sit there and cry, and disgrace your tribe by your cowardly conduct.'

*backbone, πάχις, f.*

*giving shot.* § 99.

*warrior, ἀνδρεῖος.*

*whimper, use μαλακίζομαι.*

*aggressor (sense).*

*too powerful.* § 50.

*gone sneaking about, say λαυθάνειν*

*περιτρέχων.*

*hog, χοῖρος, hog's flesh, χοιρεῖα*

*(n. plur.).*

*perhaps.* § 123.

*bear with courage, use καρτερεῖν.*

### LXXXVIII.—ATHOLIOS.

An Epirot, named Atholios, who was very rich, and yet at the same time was not accustomed to impart his wealth to his poorer neighbours more than other rich men, once heard that a workman who tilled his fields for wages was expecting to have a son born to him. So he thought he should be doing a friendly act, since the man was poor and already had many children, if

he went to the man's house and inquired how his wife was. When he arrived there the peasant told him that twins had been born, and that he was at a loss how he should be able to maintain all those children out of his poor hire. 'Well, my friend,' said Atholios, 'I pity you much, but remember that the gods whenever they send children into the world always send the wherewithal to feed them.' For such is the proverb which the pious Epirots repeat respecting children. 'Yes, doubtless, most noble Atholios,' answered the workman, 'but it seems to me that they sometimes employ a foolish messenger, who makes mistakes, and brings the children to one house and the food to another.' Atholios laughed, and next day gave the man a cow, saying it had been 'mis-sent by the gods' to his house.

*Epirot.*, Ἡπειρώτης.  
well, ἀλλά.  
the wherewithal. § 10, § 103.  
yes, doubtless. § 183.

*mis-sent*, say 'the gods by mistake,' or 'by mistake of the gods.'

### LXXXIX.

When King Richardos was warring against Solimanes to see if he could recover the sacred monument which the Musulamii had captured, Solimanes was displeased to find that even a small body of his enemies were able to rout a much larger force of his own troops. So he took counsel, and devised a plan by which he expected to strike terror into his foes. For one day when Richardos with a handful of men was gallantly driving before him many Musulamii, Solimanes sent a messenger with a beautiful horse, and bade him present the horse to the king, and say: 'O king, Solimanes, although he is your foe, yet is grieved that so brave a man as you are should go on foot in the midst of so many foes.' When he had delivered the message, the king accepted the gift, and bade him take back greeting and many thanks to his master. But suspecting some guile, he set a soldier on the horse, who, as he had been taught, as soon as he felt that some one was sitting on his back, sped straight back to Solimanes; who found, to his disgust, that the king had been too crafty to be caught in this trap.

*monument*, σῆμα.  
*strike terror*, παρέχειν.  
*handful*. § 110.  
*on foot*, πεζῶς.

*take back greeting*. § 99.  
*trap* (sense).  
*felt that*. § 26.  
*too crafty*. § 58.

## XC.—TIMON.

Who is there who has not heard of Timon, the Athenian, who was so misanthropic in his disposition that he always went where he was not likely to find any one, and avoided all concourses and crowds of the citizens. And there was only one man whose society he seemed to take pleasure in, and that was Alcibiades: and when somebody asked him why he loved this man so much, for there were many better than he in the city, he replied 'that it was just on that account he pleased him, because he knew he would be the cause of so many troubles to the Athenians.'

Another time he was dining alone with one whom he called his friend, and as the fare was very good and the wine delicious, the friend praised everything, saying how pleasant such a banquet was. And Timon replied, 'Yes, and it would have been pleasanter still if you had been away.'

Another time when he was wandering alone by the sea, one who had known him arrived, and, greeting him, asked him if he wished anything taken back to Athens. 'Nothing,' said Timon, sullenly, 'but thy head in a whirlwind.'

*misanthropic*, *μισάνθρωπος*.  
*concourse*, *σύνοδος*.

*society, take pleasure in.* § 100.  
*just on that account*, *δι' αὐτὸ τοῦτο*.  
*fare, τὰ δύα*.

*yes, omit, inserting γε in next clause.*

*to Athens, Ἀθήναζε.*

*whirlwind, σκηνπτός.*

## EXERCISES.

### PART III.

#### XCI.

His old allies, the Samnites and Lucanians, received him coldly, and, however anxious to obtain his aid, they had not, exhausted as they were, the means of supplying him with money, even if they had been disposed to rely on his constancy in their cause. Thus embarrassed, as he passed by Locri on his return from Rhegium to Tarentum, he listened to the advice of some of his followers, and plundered the temple of Proserpine. In the vaults underneath this temple was a large treasure which had been buried for unknown generations, and no mortal eye had been allowed to look on it. This he carried off, and embarked his spoil on board of his ships, to transport it by sea to Tarentum. A storm, however, arose and wrecked the ships, and cast ashore the plundered treasure on the coast of Locri. Pyrrhus was moved, and ordered it to be replaced in the temple of the goddess, and offered sacrifices to propitiate her anger. But when there were no signs given that she accepted his offering, he put to death the three men who had advised him to commit the sacrilege; and even yet his mind was haunted by a dread that Proserpine's wrath was still pursuing him, and bringing on his arms defeat and ruin.—Arnold.

*coldly, οὐ προθύμως.*

*however. § 95.*

*exhausted, ἀμηχαντώ, ἀπορος εἶναι.*

*the means. § 103.*

*disposed, cause, a good deal of 'concrete' here. Be quite simple.*

*listened, say 'some advising, he did it.'*

*vault, οἰκημα.*

*unknown generations (sense).*

*storm arose, etc. (ships subj.) § 106.*

*cast ashore, ἐκφέρω.*

*moved, sense.*

*to propitiate . . . anger (sense).*

*given, ἐφάνη (goddess subject).*

*haunted. § 110.*

*was pursuing. § 148.*

*bringing . . . ruin (sense).*

#### XCII.

Meanwhile a sedition arose among the soldiers from a slight cause, which, had not fortune intervened, might have involved

the state in the greatest peril. One of the cohorts which were quartered at Ostia was ordered to proceed to Rome, and the task of furnishing of arms was given to a tribune, Varius. He, to execute his order with less tumult, promised the consul that he would march by night, and ordered the waggons where the arms were to come late to the camp. The soldiers, observing that some plan was in progress and that they were not informed what was intended, were filled with suspicion ; and the more the matter was hidden the more they imagined evil. Some said the slaves were being armed to slay the emperor, and the tribunes would seize on the officers themselves. Some were so drunken that they increased the tumult without comprehending anything. At last the cohorts slew those who tried to restrain them, seized their arms, and rushed to the palace.

*fortune intervened* (concrete).  
*involved.* § 106.  
*cohort,* *λόχος.*  
*tribune,* *λοχαγός.*  
*tumult* (concrete).  
*consul,* *στρατηγός.*

*plan in progress.* § 106.  
*imagine,* *ὑποπτεύω.*  
*emperor,* *τύραννος.*  
*officers,* *τοὺς ἐν τέλει.*  
*palace,* *τὰ βασιλεῖα.*

### XCIII.

In this hate and discontent, all the souldiers being townsmen, except some of the governor's owne company, they resolv'd they would not goe into the castle, to behold the ruine of their houses ; little considering that when the governor came first into Nottingham to defend them, at their earnest desire, he left a house and a considerable estate to the mercy of the enemie, rather desiring to advance the cause than to secure his own stake ; but their meane and halfe-affected hearts were not capable of such things. The governor, perceiving this defection, sett some of the most zealous honest men to find out how many there were in the towne, who neglecting all private interests would cheerfully and freely come in and venture all with him, intending, if he could not have found enough to defend the place, that he would have sent to other neighbouring garrisons to have borrow'd some. Upon this inquiry, it was found that many of Collonell Pierrepont's owne company were desireous to come in, but first wisht to know their collonell's resolution, how he would dispose of them ; whereupon a hall was call'd, and the danger of the place declar'd to the whole towne, that they might

have time to provide for their goods and persons before the enemie came upon them.—*Mrs. Hutchinson's Memoirs.*

in this hate (concrete).	defection, use ἀπειθέω.
to the mercy, use προῖημι.	interest (omit).
the cause, use τό καυνόν.	garrison, χωπλον.
his own stake, τὰ ἑαυτοῦ.	sent . . . borrow, say 'send for.'
half-affected, say 'careless of the public weal,' or something like that, and omit 'hearts.'	dispose of, χρῆσθαι. hall, ἐκκλησία. have time before. § 79.

## XCIIV.

Decebalus then resorted to another device. He entrapped Longinus, a distinguished Roman officer, and required him to disclose the plans of his imperator. The Roman gallantly refused; and Decebalus had the magnanimity to respect his courage, and to release him from his bonds. He retained him, however, as a hostage, and demanded honourable terms of peace for his ransom. Trajan returned an evasive answer, by which he deterred the enemy from slaying his prisoner. Longinus, sensible of the difficulty in which his leader was involved, determined to relieve him by his own voluntary death. Pretending to concert a reconciliation between the two chiefs, he sent a freedman to Trajan, with a secret message, conjuring him to prosecute the war with unflinching vigour. Meanwhile he had got possession of some poison, which, as soon as the messenger left him, he swallowed. When Decebalus discovered that he had been cajoled, he demanded the surrender of the freedman, offering to return the dead body in exchange; but Trajan magnanimously refused to barter the living for the dead, and the Dacian's revenge was frustrated.—*Merivale.*

entrapped, δόλῳ λαβών.	freedman, ἀπελεύθερος.
had the magnanimity, etc. § 112.	vigour, use προθυμ. (adj. or verb or adverb).
hostage, ὅμηρος.	
honourable terms, etc. § 112.	in exchange, use ἀντι.
evasive, say οὐδὲν σαφές.	barter, use ἀλλάσσω (comp.)
sensible—involved (sense). § 99,	magnanimously refused, thought
§ 103,	it unworthy, etc.
concert, use πράσσω.	frustrated (sense).

## XCV.

When the news of this battle reached Roine, the senate resolved immediately that L. Papirius Cursor should be again

appointed dictator ; but it was necessary that one of the consuls should name him, and as nothing certain was known of the fate of C. Marcius, a deputation was sent to Fabius in Etruria, to request that he would perform this office. Fabius and Papirius were personal enemies ; the consul had not forgotten how nearly he had once fallen a sacrifice to Papirius's inexorable temper. The deputation sent to Fabius consisted therefore of senators of consular rank, whose private influence with him might be supposed likely to aid the expressed wish of the senate, and to induce him to sacrifice his own personal feelings. He heard the senate's decree read, and listened to the arguments with which the deputies urged him to obey it ; but he gave them no answer, either by look or word, and retired abruptly from the interview. In the dead of the night, however, according to the usual form, he pronounced the nomination of Papirius ; but when the deputies ventured to thank him for his noble conquest over his feelings, he again heard them in silence, and finally dismissed them without any answer.—Arnold.

senate, *βουλή*.

whose private influence. § 106.

dictator, say *πολέμαρχος*, or *ἡγεμών*.

personal feelings. § 99.

consuls, say *στρατηγός*.

arguments, *λόγοι* (or turn it).

deputation (sense). § 106.

dead of night, *περὶ μέσας νύκτας*.

fallen a sacrifice to P.'s inexorable  
temper, use *ἀπαραιτήτως χαλεπαλ-*  
*νειν*. See § 112.

acc. usual form, 'as usual.'  
thank him for his noble conquest,  
etc. § 103.

of consular rank, *πρότερον ἐν τέλει* feelings, anger. § 114.  
ὕτες.

## XCVI.

When Margaret had been defeated in the battle she fled with her son into a forest, where she endeavoured to hide to avoid death. But during the darkness of the night she was beset by robbers, who robbed her of her gold. But, seeing that they were disputing who should have the largest share, so vehemently that they did not notice what she was doing, she seized the chance, and made for the shelter of the forest. Here she wandered about in hunger and weariness, till at last she was so spent that she sank down to die. Suddenly she saw a robber approach with a sword ; and having no means of escape she resolved to appeal to him for protection. Advancing towards him, she told him in what case she was, and that she committed to his charge her boy, who was the king's son. The man was so

surprised by the strangeness of the event, that he gave her his promise, not only to abstain from injuring her, but also to do his best to help her against her foes. By his aid she stayed some time in the forest in safety, and at last, when she found an opportunity, escaped to France, promising, if ever she became powerful, to reward him.

*she was beset . . . 'robbers attack- seize the chance, use  $\chi\rho\hat{\eta}\sigma\theta\alpha$   
ing robbed . . . ,*  $\tau\hat{\omega}\ \kappa\alpha\tau\hat{\omega}$ .  
*who should, use vivid future. made for the shelter. § 112.*  
*not notice, perhaps  $\lambda\alpha\theta\alpha\tau\omega$  might means . . . protection. § 99, § 103.  
come in.*

### XCVII.

The enemy, whose camp, according to the system of ancient warfare, was only a short distance from that of the Romans, marched out and formed in line to meet them. But as Hasdrubal rode forward to reconnoitre the Roman army, their increased numbers struck him; and other circumstances, it is said, having increased his suspicions, he led back his men into their camp, and sent out some horsemen to collect information. The Romans then returned to their own camp; and Hasdrubal's horsemen rode round it at a distance to see if it were larger than usual, or in the hope of picking up some stragglers. One thing alone, it is said, revealed the secret: the trumpet, which gave the signal for the several duties of the day, was heard to sound as usual once in the camp of the *prætor*, but twice in that of *Livius*. This, we are told, satisfied Hasdrubal that both the armies were before him: unable to understand how *Nero* had escaped from *Hannibal*, and dreading the worst, he resolved to retire to a greater distance from the enemy; and having put out all his fires, he set his army in motion as night fell, and retreated towards the *Metaurus*.—*Arnold*.

*according . . . warfare. § 113. stragglers, 'scattered.'*  
*increased . . . struck him. § 106. revealed. § 106.*  
*and other circumstances, make the for the duties (concrete).*  
*subject personal. § 106. *prætor*, say  $\sigma\tau\alpha\tau\gamma\beta\delta$ .*  
*to collect information, 'to inquire the worst (sense).*  
*what . . . ; fires,  $\pi\upsilon\beta\delta$ .*  
*pick up,  $\kappa\alpha\tau\alpha\mu\beta\delta\omega$ .*

### XCVIII.

They gave way, some taking refuge in the nearest buildings, which, being partly of wood, were speedily set on fire. Others

fled to the temples. One strong party, with a number of priests at its head, got possession of the great towers. There was a vulgar tradition, already alluded to, that, on removal of part of the walls, the gods would send forth an inundation to overwhelm their enemies. The superstitious Indians with great difficulty succeeded in wrenching away some of the stones in the walls of the edifice. But dust, not water, followed. Their false gods deserted them in the hour of need. In despair they flung themselves into the wooden turrets that crowned the temple, and poured down stones, javelins, and burning arrows on the Spaniards, as they climbed the great staircase, which, by a flight of one hundred and twenty steps, scaled the face of the pyramid. But the fiery shower fell harmless on the steel bonnets of the Christians, while they availed themselves of the burning shafts to set fire to the wooden citadel, which was speedily wrapped in flames. Still the garrison held out, and though quarter, it is said, was offered, only one Indian availed himself of it. The rest threw themselves headlong from the parapet, or perished miserably in the flames.—*Prescott.*

<i>in the nearest buildings.</i>	§ 112.	<i>staircase, κλῖμαξ</i> (fem.).
<i>temples, do not observe the stops.</i>		<i>flight, omit.</i>
<i>strong party</i> (sense).		<i>steps, ἀναβαθμός.</i>
<i>vulgar tradition, ἐλέγετο, λόγος ἦν.</i>		<i>steel bonnets, σιδηροῦς, κράνος.</i>
<i>superstitious, say πειθόμενοι, simply.</i>		<i>wrapped. § 178.</i>
<i>followed</i> (sense).		<i>though quarter was offered, ἐξὸν</i>
<i>hour of need.</i> § 112.		<i>σώζεσθαι. § 164.</i>
<i>burning, πύρφορος.</i>		<i>parapet, ἐπάλξεις.</i>

## XCIX.

The appearance of this corps, with one of the most able and valiant of the Chian captains at its head, revived the drooping spirits of the camp. Soon after his arrival Cleon strongly urged Nikias to abandon his original plan of operations, and avail himself of his augmented strength to attack the enemy in his own quarters. The Athenian commander had intended to confine himself wholly to the defensive, and, too unequal in force to meet the Lacedæmonians in the open field, as before noticed, had intrenched himself in his present strong position with the fixed purpose of awaiting the enemy there. Circumstances had now greatly changed. The original inequality was diminished by the arrival of the Chian levies, and still further compensated

by the present disorderly state of the Lacedæmonian army. He knew, moreover, that in the most perilous enterprises the assailing party gathers an enthusiasm and an impetus in its career which counterbalance large numerical odds; while the party taken by surprise is proportionably disconcerted, and prepared, as it were, for defeat, before a blow is struck. From these considerations the cautious general acquiesced in the proposed attack. The time for the attempt was fixed as soon as possible after the Isthmian games, when the Lacedæmonians, occupied with the festivities, might be thrown off their guard.

*appearance.* § 113.

*able,* φρόνιμος.

*revived,* etc., use θαρσέω.

*original plan,* use διανοοῦμαι.

*defensive,* use ἡσυχάζειν or ἀμύνεσθαι.

*with the fixed purpose.* § 6.

*intrenched,* τειχίζομαι.

*change,* μεθιστῆμι, or use περιέστη.

*original inequality diminished.*

§ 101.

*perilous enterprises,* κίνδυνος.

*gathers enthusiasm,* etc., 'become so πρόθυμοι . . . that they can defeat even larger forces.'

*proportionably,* ὁμοίως, οὐχ ἡσσον.

*blow is struck,* ἐσχεῖπας λέγαι,

*συμβιβάσαι.*

*acquiesce,* συγχωρεῖν.

*occupied,* etc., ἐστράτευειν.

*off their guard,* ἀφύλακτος or

ἀπροσδόκητος.

## C.

Fabius sent to Rome to acquaint the senate with his purpose, that an army might be raised to cover the Roman territory during his absence; he had also previously sent his brother across the Ciminian mountains to collect information, and to persuade, if possible, some of the Umbrian States to ally themselves with Rome. His brother could speak the Etruscan language, and in the disguise of a shepherd, accompanied only by a single slave, who had been brought up with him from a child, and was also acquainted with Etruscan, he penetrated through Etruria as far as Camerte or Camerinum, in Umbria, a town on the northern side of the Apennines. The Camertians received him in the most friendly manner, and desired him to assure the consul that if he came into their neighbourhood their entire force should join his army, and that they would supply him with provisions during a whole month. With this encouraging message the Roman officer returned to his brother, and Quintus Fabius resolved to lose no time in carrying his plan into execution, suspecting, perhaps, that if he delayed he might receive an order from the

senate not to risk his army in so hazardous an enterprise.—*Arnold.*

*to cover* (sense).

*Etruscan language*,  $\eta$  Τυρρηνῶν  
γλῶσσα.

*in the disguise of a shepherd*, say  
‘having disguised himself.’

*on the northern side*,  $\pi\varphi\circ\delta$  βορέαν  
κείμενος.

*entire force*, use *adv.* πανδημεῖ.

*lose no time* (sense).

*with this encouraging message*, ex-  
press ‘encouraging’ otherwise  
in the sentence, as a fact.

## CI.

While the Romans and the Latins lay here over against each other, the consuls issued an order strictly forbidding all irregular skirmishing, or single encounters with the enemy. They wished to prevent the confusion which might arise in chance combats between two parties alike in arms and in language; perhaps also they wished to stop all intercourse with the Latins, lest the enemy should discover their real strength, or lest old feelings of kindness should revive in the soldiers’ minds, and they should begin to ask whether they had any sufficient grounds of quarrel. It was on this occasion that Titus Manlius, the consul’s son, was challenged by Geminus Metius of Tusculum; and heedless of the order of the generals, he accepted the challenge, and slew his antagonist. The young man returned in triumph to the camp, and laid his spoils at his father’s feet; but the consul, turning away from him, immediately summoned the soldiers to the prætorium, and ordered his son to be beheaded before them.—*Arnold.*

*all irregular skirmishing* (make the clause verbal), use *εἰκῆ* and  
*ἀκροβολεῖσθαι*.  
*single*, say *κατ’ ἄνδρα*.

*confusion, chance combats.* § 113.  
*old feelings of kindness.* § 106.  
*prætorium*, say ‘middle of the camp.’

## CII.

Some of the senators were disposed to adopt a less merciful course; and one of these called to the Prvernatiān deputies who had been sent to Rome to sue for mercy, and asked them ‘Of what penalty, even in their own judgment, were their countrymen deserving?’ A Prvernatiān boldly answered, ‘Of the penalty due to those who assert their liberty.’ The Consul, dreading the effect of this reply, tried to obtain another of a

humbler strain, and he asked the deputy, 'But if we spare you now, what peace may we expect to have with you for the time to come?' 'Peace, true and lasting,' was the answer, 'if its terms be good; if otherwise, a peace that will soon be broken.' Some senators cried out that this was the language of downright rebellion; but the majority were moved with a nobler feeling, and the Consul, turning to the senators of highest rank, who sat near him, said aloud: 'These men, whose whole hearts are set upon liberty, deserve to become Romans.'—Arnold.

*less merciful*, say *χαλεπώτερος*.  
*assert*, use *άξιω* (concrete).  
*consul*, say *στρατηγός*.  
*effect, etc.* § 114.  
*strain (sense)*.  
*spare, say 'save.'*  
*time to come*, *τὸ λοιπόν*.

*if terms . . . be good, say, if it . . . on good terms.*  
*language of downright rebellion (concrete).*  
*hearts are set (sense).* § 110.  
*deserve, use δίκαιος εἶναι.* § 154.

### CIII.

Thus entangled in a situation nearly similar to that of Flaminius at Thrasymenus, the Romans were completely defeated. Night, however, saved them from total destruction, but to retreat to the plains was impossible. The pass in their rear, by which they had entered the valley, was secured by the enemy, so that they had no other resource but to encamp in the valley, not far from the scene of their defeat, and there hopelessly to abide the issue. The Samnites having thus got them in their power, waited quietly till famine should do their work for them. Occupying the road both in front and on the rear of the Romans, and guarding every possible track by which the enemy might try to escape over the hills on either side of the valley, they easily repulsed some desperate attempts made by the Romans to break out, and a large army surprised on its march, and hemmed in within a single narrow valley, could not possibly have the means of subsistence beyond a very short period. Accordingly the Romans soon threw themselves on the mercy of the conqueror.—Arnold.

*entangled, ἀπειλημμένοι.* *do their work (sense).*  
*night saved.* § 106. *repulsed desperate attempts (concrete).*  
*pass, δόθος (f.). valley, τὸ στενόν.* *surprised . . . hemmed in, use ἀπροσδόκητος and περιβάλλω.*  
*had no other resource, 'could do nothing else.'* *threw . . . mercy (sense).* § 109.  
*scene of defeat, abide the issue.* § 103, § 105.

## CIV.

One day he saw a centurion who had served with him, and whom he knew to be a distinguished soldier, now dragged through the forum on his way to his creditors' workhouse. He hastened up, protested against the indignity, and himself paid the debt on the spot, and redeemed the debtor. The gratitude and the popularity which this act won for him excited him to go on in the same course. He sold by public auction the most valuable part of his landed property, and declared that he would never see a fellow-citizen made a bondsman for debt so long as he had the means of relieving him. So well did he fulfil this promise that he was said to have advanced money to no fewer than four hundred debtors, without requiring any interest to be paid to him, and thus to have discharged their debts and saved them from bondage. Such generosity obtained for him the unbounded affection of the people; he was called the 'Father of the Commons'; and his house in the Capitol was always beset by a multitude of citizens.—*Arnold.*

*centurion*, λοχαγός.

*fulfil promise* (concrete). § 99.

*forum*, ἀγορά.

*interest*, τέκος.

*workhouse*, ἐργαστήριον.

*generosity obtained for him* (concrete). § 106.

*protested . . . indignity*. § 32, § 104.

*unbounded*, use ἀμέτρως.

*gratitude and popularity . . . excited*

*commons*, δῆμος.

*him*. § 106.

*beset*, say 'the multitude gathered.'

*course*, use διαπράσσεσθαι.

*public auction*, say 'publicly.'

## CV.

It is very true he knew of many combinations to assassinate him by those who he believed wished the king no good; and when he had discovered the design of Syndercombe, who was a very stout man, and one who had been much in his favour, and who had twice or thrice, by wonderful and unexpected accidents, been disappointed in the minute he made sure to kill him, and had caused him to be apprehended, his behaviour was so resolute in his examination and trial, as if he thought he should still be able to do it, and it was manifest he had many more associates who were undiscovered, and as resolute as himself; and though he had got him condemned to die, the fellow's carriage and words were such as if he knew well how to avoid the judgment, which made Cromwell believe that a party in the

army would attempt his rescue; whereupon he gave strict charge that he should be carefully looked to in the tower, and three or four of the guard always with him day and night. And at the day appointed for his execution those troops Cromwell was most confident of were placed upon the Tower-hill, where the gallows were erected; but when the guard called Syndercombe to arise in the morning they found him dead in his bed.—*Clarendon.*

<i>it was very true, οὐ μὴν ἀλλά.</i>	<i>apprehend, 'arrest.'</i>
<i>knew of many, etc. § 99.</i>	<i>examination, use ἀλέγχω.</i>
<i>wished no good, say 'hostile.'</i>	<i>associates, 'conspirators.'</i>
<i>stout, 'brave.'</i>	<i>carriage, use σχῆμα and δοκέω.</i>
<i>wonderful . . . disappointed, § 113.</i>	<i>rescue, execution. § 99.</i>

## CVI.

Only Muskery expressly refused that either himself or any of his men should leave their colours, till, according to his articles, they should march into France. He said it was not consistent with his honour to do otherwise. But he declared that as soon as he should come into France he would leave his regiment in their quarters, and would himself ride to the Court and demand his pass, which, by his contract with the Cardinal, was to be given to him whenever his own king should demand his service, and his regiment should likewise be permitted to march with him. It was urged to him that it was now in his own power to dispose of himself, which he might lawfully do, but that when he was found in France he would no more have it in his power. He said he was bound to ask his dismission, and the Cardinal was bound to give it, and when he had done his part he was very confident the Cardinal would not break his word with him; but if he should he would get nothing by it, for he knew his men would follow him whithersoever he went; and therefore desired his uncle to assure the king and Don Juan that he would within six weeks return, and if he might have quarters assigned him his regiment should be there within a few days after him.—*Clarendon.*

<i>colours, τὸ στράτευμα.</i>	<i>cardinal, say ὁ ἄρχων.</i>
<i>articles, 'agreement,' using verb.</i>	<i>dispose of himself, 'go where he</i>
<i>consistent, etc. § 112.</i>	<i>pleased.'</i>
<i>court, regiment, quarters (sense).</i>	<i>six weeks, say 'forty days.'</i>
<i>his pass, 'that he should be allowed,' etc.</i>	<i>quarters assigned (simplify).</i>

## CVII.

The Marquis of Ormond had frankly offered to the king that he would privately go into England and confer with those who were most forward, and if he found their counsels were discreetly laid he would encourage them, and unite all the rest to them, and if matters were not ripe he would compose them to be quiet, and there was no man in England affected to the king's service who would not be readily advised by him. The Chancellor would by no means consent to his journey as an unreasonable adventure upon an improbable design, seeing no ground to imagine they could do anything. But the Marquis exceedingly undervalued any imagination of danger, and it cannot be conceived with what security all men ventured every day in the height of Cromwell's jealousy and vigilancy to go into England, and to stay a month in London and return again. The king consenting to the journey, the chief care was that the Marquis's absence from Bruges might not create jealousy and discourse whither he should be gone. Therefore it was for some time discoursed that the Marquis of Ormond was to go into Germany to the Duke or Newburgh (who was known to have affection for the king), and that he should from thence bring with him two regiments for the service of his Majesty.—*Clarendon.*

*marquis* (omit).

*frankly*, *σαφῶς*.

*forward*, 'eager.'

*unite*, 'persuade to join.'

*ripe*. § 110.

*affected*, use *φρονέω* or *πρόθυμος*.

*chancellor*, say *θεσμοθέτης*, perhaps.

*unreasonable . . . design*. § 113.

*ground*. § 103.

*it cannot be conceived*. § 152.

*in the height . . . vigilancy*, use

*καίπερ*, and participles. § 95.

*should be gone* (sense).

*regiment*, say *λόχος*.

## CVIII.

My lord contemned the notion of danger, and asked what they could fear while he was their lord lieutenant, and ready to serve them with his life. Mr. Hutchinson told him they had some grounds to apprehend danger by reason of the daily passing of armed men through the country, whereof there was now one troop in the town, and that before they could repair to my lord they might be destroyed in his absence, and withal urged to him examples of their insolence; but my lord replied

to all the urgency of the king's occasions for the ammunition, which were such that he could not dispense with it. It was in vain to argue with him the property the country had in it, being bought with their money, and, therefore, not to be taken without their consent; my lord declared himself positively resolved to take it; whereupon Mr. Hutchinson left him. By the time Mr. Hutchinson came down a good company was gathered together, whom Mr. Hutchinson acquainted with what had passed between him and my lord, and they told him that if he would but please to stand by them they would part with all their blood before he should have any of it, and said, moreover, they would go up and tumble my lord and the sheriff out of the windows.—*Mrs. Hutchinson.*

*the notion.* § 32.

*lord lieutenant,* δρχων.

*serve with his life.* § 112.

*troop,* λόχος.

*before.* § 79.

*urged examples (sense).*

*urgency . . . with it (concrete).* § 99.

*property, use μέτεστι or προσήκει.*

*country, δῆμος.*

*stand by, 'help.'*

*part . . . blood (sense).*

*tumble, ἐκβάλλω.*

*window, θυρὶς (f.).*

## CIX.

For the command of the town he rejoiced not in it, but looked upon it as a great burden; yet, since it was conferred as an honour upon him, he should not decline serving them who had thought him worthy of it, except it gave distaste to any of those present, which, if it did, he would esteem it an obligation if they would but declare it before he published his commission. They all unanimously replied they were not only contented but exceedingly well pleased with it. Then the governor told them if they were real, as they professed, he should expect their ready and free concurrence with him in all affairs tending to the public service; and again he earnestly desired them if they had any dislikes, either of himself personally, or of the alteration of the town out of the hands it had been in the last year, that they would now freely declare it, for as he should take it exceedingly kindly of them to do so at this time, so if after he had undertaken the charge there should be any thwarting or crossing of powers and commands between them he should not bear it; for as he should not stand upon all punctual niceties in his command, so he would not be abridged of the just and lawful

power due to him in his place. They all unanimously answered it was very fit and just he should have it, and they would rather endeavour to uphold him in it than in any way to retrench it.—*Mrs. Hutchinson.*

*command*, use *ἀρχεῖν*. (This is *concurrence*, *dislikes*, *alteration* *Oratio Obliqua.*) (*concrete*).  
*gave distaste*. § 106. *stand on niceties*. § 112.  
*published* . . . *commission*, 'made *abridged*, say 'none should trans-  
known that he had been ap-*gress*,' or, 'if any oppose, he  
pointed.' *would not allow it.*  
*not only*. § 189, § 190. *retrench*, 'diminish.'

## CX.

The attempting to preserve this place in the midst of so many potent enemies was a work of no small difficulty; and nothing but an invincible courage, and a passionate zeal for the interest of God and his country, could have engaged Mr. Hutchinson, who did not, through youthful inconsideration and improvidence, want a foresight of those dangers and travails he then undertook. He knew well enough that the town was more than half disaffected to the parliament; that had they been all otherwise, they were not half enough to defend it against any unequal force; that they were far from the parliament and their armies, and could not expect any timely relief or assistance from them; that he himself was the forlorn hope of those who were engaged with him; that the gentlemen who were on horseback, when they could no longer defend their country, might at least save their lives by a handsome retreat to the army; but that he must stand victorious, or fall, tying himself to an indefensible town. Although his colonel (Pierrepont) might seem to be in the same hazard, yet he was wise enough to content himself with the name, and leave Mr. Hutchinson to act in all things, the glory of which, if they succeeded, he hoped to assume; if they failed, he thought he had a retreat.—*Mrs. Hutchinson.*

*attempting*. § 106. *more than half*, *τὸ πλέον*.  
*preserve* (sense). *parliament*, *δῆμος*.  
*nothing but invisible*, say 'had he *forlorn hope*, 'they had no hope  
not been,' etc. *except*.'  
*engage*, i.e. 'made him undertake.' *handsome*, 'honourably.'  
*through youthful . . . not being* *tying himself to* (sense).  
*young and imprudent.* *was wise enough*, etc. (sense).

## CXI.

Here he made some stay, till the king, marching from Shrewsbury, occasioned some apprehension of his going up to London; for which cause my lord left part of his artillery behind him, and followed the king's motion, which the king perceiving, took an opportunity, before his artillery and the foot left with it were come up to him, and resolved to give him battle, which was not declined on the other side, but fought with doubtful success, the circumstances whereof may be read at large in the stories of those things. The king's general was slain, and his standard was taken though not kept; but on the other side also, there were many brave men slain and prisoners. My lord of Essex marched to Coventry; the king took up his quarters at Oxford, from whence Prince Rupert flew about the country with his body of horse, plundered and did many barbarous things; insomuch that London, growing into apprehensions of the king's army, the parliament called back the Earl of Essex to quarter about London; and he being returned thither, the king was advanced as far as Colebrooke, where he was presented with a petition from the parliament for accommodation, to which he answered, with a protestation to God, how much he was grieved for his subjects' sufferings, and, in order to peace, was willing to reside near London, to receive their propositions, and to treat with them.—*Mrs. Hutchinson.*

*occasioned, παρέχω.*

*artillery, παρασκευή.*

*opportunity before, § 79.*

*with doubtful success, say λοιπότος.*

*not kept, put it positively.*

*circumstances at large, use καθ'*

*ἐκστον.*

*stories, use οἱ συγγράψαντες.*

*accommodation, σύμβασις.*

*sufferings, § 105.*

## CXII.

Then calling together his soldiers, he once again represented to them their condition, and told them, that being religious and honest men, he could be assured no extremity would make them fail in what they found themselves strong enough to undertake; and therefore he should not fear to let them freely understand their danger, which yet they had power to shun, and therefore whatever misery might be the issue of their undertaking, they could not justly impute it to him, it being their own election. For after this summons they must expect the enemy, and to be reduced to the lowest extremity by them that thought

could reach. It must not move them to see their houses flaming, and, if need were, themselves firing them for the public advantage, or to see the pieces of their families cruelly abused and consumed before them; they must resolve upon hard duty, fierce assaults, poor and sparing diet, perhaps famine, and the want of all comfortable accommodations. Nor was there very apparent hope of relief at last, but more than common hazard of losing their lives, either in defence of their fort or of the place, which, for want of good fortifications, was not, in human probability, tenable against such an army as threatened it.—*Mrs. Hutchinson.*

*no extremity.* § 113.

*reduced extremity,* ἔσχατα παθεῖν.  
that thought . . . reach (sense).

*moved.* § 114.

*pieces,* κλῆροι.

*abuse,* δηρώω (δηροῦν).

*want comfortable accommodations,*  
use πάνυ χαλεπῶς διακεῖσθαι.

*in human probability,* ὡς ἀπὸ τοῦ  
ἀνθρωπίνου εἰκόσια. § 65.

### CXIII.

When the parliament found themselves so much at their ease, and so much without apprehension of farther insecurity, they heartily wished that general Monk was again in his old quarters in Scotland. But he continued his march towards London, without expecting their orders, so they knew not how to command him to return whom they had sent for to assist them, without seeing him and giving him thanks and reward for his great service; yet they sent to him their desire, that all his forces might be sent back to Scotland, and that he would not come to London with above five hundred horse; but he, having sent back as many as he knew would be sufficient for any work they could have to do in those northern parts, continued his march with an army of about five thousand horse and foot, consisting of such persons in whose affections to him he had full confidence. When he came to York, he found that city in the possession of the lord Fairfax, who received him with open arms, and as if he had drawn those forces together and seized upon that place to prevent the army's possessing it, and to make his advance into England the less interrupted.—*Clarendon.*

*Parliament,* ὁ δῆμος.

*insecurity* (sense).

*old quarters* (sense). § 105.

*without seeing, 'to return not having seen.'*

*service, desire, verbs.*

*confidence . . . affection.* § 99.

*open arms* (sense). § 110.

*and as if.* § 159.

*advance interrupted* (sense). § 113.

## CXIV.

Lambert, surprised with this discovery, and finding that one of his troops had forsaken him, saw his enemy much superior to him in number, and therefore sent to desire that they might treat together, which the other was content to do. Lambert proposed to him that they might restore Richard to be protector, and promised to unite all his credit to the support of that interest. But Ingoldsby (besides that he well understood the folly and impossibility of that undertaking) had devoted himself to a better interest, and adhered to the general, because he presumed that he did intend to serve the king, and so rejected this overture. Whereupon both parties prepared to fight, when another of Lambert's troops forsaking him, and putting themselves under the enemy, he concluded that his safety would depend upon his flight; which he thought to secure by the swiftness of his horse. But Ingoldsby keeping his eye on him, and being as well horsed, overtook him and made him prisoner, after he had in vain used great and much importunity to him that he would permit him to escape.—*Clarendon.*

*protector, ἄρχων.*

*unite all his credit to the support, etc. (abstract and concrete), 'all whom he could persuade,' etc.*

*had devoted, etc., say 'thinking it better.'*

*adhered, 'was faithful.'*

*rejected overture. § 99.*

*when another, mind you make the principal clause the most important one.*

*put under, use μεθίστημι.*

*keeping his eye. § 178.*

*importunity (concrete, sense).*

## CXV.

Philip, who seems to have shunned any direct intercourse with his Flemish subjects, had been averse to have Egmont, or any other envoy, sent to Madrid. On learning that the mission was at length settled, he wrote to Margaret that he had made up his mind to receive the count graciously, and to show no discontent with the conduct of the lords. That the journey, however, was not without its perils, may be inferred from a singular document that has been preserved to us. It is signed by a number of Egmont's personal friends, each of whom traced his signature in his own blood. In this paper the parties pledge their faith, as true knights and gentlemen, that if any harm be done to Count Egmont, during his absence, they will take ample vengeance on Cardinal Granvelle, or whoever might be the author of it. The cardinal seems to have been the personification of evil with the Flemings of every degree. This instrument,

which was deposited with the Countess Egmont, was subscribed with the names of seven nobles, most of them afterwards conspicuous in the troubles of the country. One might imagine that such a document was more likely to alarm than to reassure the wife to whom it was addressed.—*Motley.*

*intercourse, use συγγίγομαι.*      *that if, ἢ μή* after ‘pledge.’  
*wrote that, ‘wrote a letter that.’*      *personification of evil. § 112.*  
*may be inferred from, ‘we guess.’*      *instrument, συμβόλαιον, for the rest*  
*it is signed, say ‘this contract . . .*      *say ‘seven nobles swore.’*  
*made,’ συμβόλαιον ποιήσασθαι.*      *conspicuous . . . country, ‘taking*  
*traced signature, say ‘wrote.’*      *part with glory in the contest.’*  
*knight's and gentlemen, ‘brave and*      *alarm . . . reassurance, use φόβος and*  
*honest.’*      *έλπις or θράσος, or the verbs.*

## CXVI.

This journey therefore utterly defaced the reputation of the Spartans, in such wise that they did no longer demand the conduct of the army, which was to be raised, nor any manner of precedence: but sending ambassadors from Sparta, and from all the cities which held league with it, unto Athens, they offered to yield the admiralty to the Athenians, requesting that they themselves might be generals by land. This had been a composition well agreeing with the situation and quality of those two cities; but it was rejected, because the mariners and others that were to be employed at sea were men of no mark or estimation, in regard of those companies of horse and foot, whereof the land-army was compounded, who being all gentlemen or citizens of Athens were to have served under the Lacedæmonians. Wherefore it was agreed that the authority should be divided by time, the Athenians ruling five days, the Lacedæmonians other five, and so successively, that each of them should have command of all both by land and by sea. It is manifest, that in this conclusion vain ambition was more regarded than the common profit; which must of necessity be very slowly advanced, where consultation, resolution, and performance, are so often to change hands.

*This journey . . . Spartans. § 106.*      *compounded (sense).*  
*conduct, ἡγεμονία, precedence(verb).*      *gentlemen, ἔλευθεροι.*  
*composition ‘agreement,’ agreeing*      *by time, κατά.*  
*‘worthy.’*      *vain ambition. § 106.*  
*situation and quality. § 113.*      *the common profit, τὸ κοινῷ συμφέρον.*  
*at sea, ‘in ships.’*      *consultation, etc. (sense—verbs).*  
*of no mark, οὐδένεν ἀξιοι.*  
*in regard of, πρός (a.).*      *change hands. § 112.*

## CXVII.

The fowls ate so eagerly, so said their keeper to the consul, that some of the corn dropped from their mouths on the ground. This was the best possible omen. But just as the consul was on the point of giving the signal for action, Papirius came to tell him that the keeper had made a false report. Some of his comrades have declared the truth, said the young man ; and far from eagerly eating, the fowls would not touch their food at all. Thou hast done thy duty in telling me this, replied the general ; but let the keeper see to it, if he has belied the gods. His report to me is that the omens are most favourable, and therefore I forthwith give the signal for battle. But do you see, he added to some centurions who stood by, that this keeper and his comrades be set in the front ranks of the legions. Ere the battle-cry was raised on either side, a chance javelin struck the guilty keeper, and he fell dead. His fate was instantly reported to the consul. The gods, he exclaimed, are amongst us ; their vengeance has fallen on the guilty ! While he spoke, a crow was heard just in front of him to utter a full and loud cry. Never did the gods more manifestly declare their presence and favour, exclaimed the consul, and forthwith the signal was given, and the Roman battle-cry arose loud and joyful.—*Arnold.*

keeper, ἐπιμελητής.

omen, οὐνός.

far from. § 189.

see that, ὅπατε ὅπως. § 8.

centurion, λοχαγός.

battle-cry, παιάν.

chance (sense).

his fate. § 103 sqq.

presence and favour. § 106.

[In this exercise consult § 134.]

## CXVIII.

We came thither in the night, and indeed were very much distressed by sore and tempestuous wind and rain. After a long march, we knew not well how to dispose of ourselves ; but finding an old Abbey in the suburbs, and some cabins and poor houses,—we got into them, and had opportunity to send the Garrison a summons. They shot at my trumpet ; and would not listen to him, for an hour's space ; but having some Officers in our party whom they knew, I sent them, To let them know I was there with a good part of the Army. We shot not a shot at them ; but they were very angry, and fired very earnestly

upon us ; telling us, It was not a time of night to send a summons. But yet in the end, the Governor was willing to sent out two commissioners,—I think rather to see whether there was a force sufficient to force him, than to any other end. After almost a whole night spent in treaty, the Town was delivered to me the next morning, upon terms which we usually call honourable ; which I was the willinger to give, because I had little above Two hundred foot, and neither ladders nor guns, nor any thing else to force them.—CROMWELL.

*sore and tempestuous, μέγας καὶ it was not a time of night, use χαλεπός.*

*προσήκει.*

*dispose of ourselves. § 114.*

*commissioners, πρέσβεις.*

*Abbey, ιερόν.*

*in treaty. § 99.*

*cabin, καλύβη.*

*which . . . call, ὡς νομίζεται.*

*a summons, use προκαλεῖσθαι.*

*gun, μηχανή.*

*trumpet, κήρυξ.*

## CXIX.

In the course of Cæsar's rapid march, he first learnt the resistance he might expect from the Massilians, whose resources were of the greatest importance to him. Immediately on his arrival, he demanded an interview with the fifteen men in whom the government was vested. They proceeded confidently to confer with him in the camp, and in answer to his invitation to acknowledge the authority of the Roman senate, rather than submit to the dictation of a private citizen, they replied that 'the republic, as they understood, was divided in the interests of Cæsar and Pompeius. As they owed much to both, and could not presume to decide between such competitors, they conceived it to be their duty to close their gates equally against either.'

But no sooner had they left the proconsul's presence, than the Pompeian general appeared with his squadron in the harbour, and was at once admitted within the city with open arms. A general was all they needed : all else they had in abundance, and their enthusiasm was fully equal to any demands.

*he learnt the resistance, etc. § 113.* *in the interests of, say πρὸς ἐκάτερον.*  
*resources, βοήθεια here, or verb.* *competitors, ἀνταγωνιστής.*  
*of importance, χρήσιμος.* *open arms. § 110.*  
*vested. § 112.* *no sooner. § 71.*  
*acknowledge the authority, ὑπήκοος* *enthusiasm, use προθυμεῖσθαι.*  
*γιγνεσθαι.*

## CXX.

When at last Postumius was ready to commence active operations against the enemy his pride displayed itself in a new form. It has been related that Fabius was commanding an army in Samnium, where he was now besieging Cominium, which though taken and burnt by the Romans some time before had been again fortified by the Samnites. The consul ordered Fabius to withdraw from the place. Fabius pleaded the authority of the senate, by which he had been continued in his command for the very purpose on which he was now engaged ; and the senate itself sent a deputation to Postumius requiring him not to oppose their decree. But he replied to the deputies that so long as he was consul it was for him to dictate to the senate, not the senate to him. The deputies, though they had scarcely hoped to prevail with a general so self-willed, yet could never have expected to receive so insolent a reply, but as their orders were limited to the delivery of the message, and they did not see how they could dispute the consul's authority, returned home without doing anything further. Postumius marched straight to Cominium to compel Fabius to obedience. Fabius did not attempt to resist him, and the consul took the command of both armies and sent Fabius home.—*Arnold.*

*active operations, 'attack.'*      *decreet (concrete).*  
*pride . . . new form.*      *§ 106. use it was for him.*      *§ 111.*  
*ἵβρις or σεμνύνομαι, and τοιδύδε αὐτοῦ to receive, 'that he would reply . . .*  
*τρόπτον.*      *orders . . . message.*      *§ 106.*  
*continued . . . command, use ἔτι.*      *dispute . . . authority, ἀπειθεῖν.*      *§ 10.*

## CXXI.

After a short interval Charles, turning to Philip, who, in an attitude of deep respect, stood awaiting his commands, he thus addressed him :—‘If the vast possessions which are now bestowed on you had come by inheritance there would be abundant cause for gratitude. How much more when they come as a free gift in the lifetime of your father! But, however large the debt, I shall consider it all repaid if only you discharge your duty to your subjects. So rule over them that men shall commend and not censure me for the part I am now acting. Go on as you have begun. Fear God; live justly; respect the laws; above all, cherish the interests of religion; and may the Almighty bless you with a son, to whom, when old and stricken with disease, you may be able to resign your kingdom with the same

good-will with which I now resign mine to you.' As he ceased, Philip much affected would have thrown himself at his father's feet, assuring him of his intention to do all in his power to merit such goodness, but Charles, raising his son, tenderly embraced him, while the tears flowed fast down his cheeks. Charles, exhausted by his efforts and deadly pale, sank back upon his seat, while with feeble accents he exclaimed, as he gazed on his people, 'God bless you ! God bless you !'—*Motley*.

*in an attitude, say ὡς.*

*had come (make 'you' the subject). § 106.*

*by inheritance, 'as heir.'* (διαδέχομαι.)

*would be. § 14(3).*

*however, use 'although.'*

*debt, χάρις. repay, ἀποδοῦναι.*

*discharge, etc. (simple sense).*

*interests . . . religion, τὰ τῶν θεῶν.*

*affected, 'weeping.'*

*thrown himself, πτίπτω.*

*deadly, say 'wonderfully.'*

*accents, φωνή.*

*bless, σῶζω (put this indirect).*

[See § 134.]

## CXXII.

Charles, in order to cover this barbarous perfidy, pretended that a conspiracy of the Huguenots to seize his person had been suddenly detected, and that he had been necessitated for his own defence to proceed to this severity against them. He sent orders to Fenelon, his ambassador in England, to ask an audience, and to give Elizabeth this account of the late transaction. That minister, a man of probity, abhorred the treachery and cruelty of his court, and even scrupled not to declare that he was now ashamed to bear the name of Frenchman ; yet he was obliged to obey his orders, and make use of that apology which had been prescribed to him. He met with that reception from all the courtiers which he knew the conduct of his master had so well merited. Nothing could be more awful than the solemnity of his audience. A melancholy sorrow sat on every face. Silence, as in the dead of night, reigned through all the chambers of the royal apartment ; the courtiers and ladies, clad in deep mourning, were ranged on both sides, and allowed him to pass without affording him one salute or favourable look, until he was admitted to the queen herself.—*Hume*.

*in order . . . perfidy. § 113.*

*proceed . . . severity, 'punish thus severely.'*

*probity, use σπουδαῖος.*

*court, 'the chief citizens,' 'those about the king.'*

*met with . . . reception. § 112.*

*sorrow . . . face. § 112.*

*clad . . . mourning, πενθικῶς ἔχοντες.*

*silence reigned. § 110.*

*until. § 81.*

[Turn all the abstracts here carefully, § 113, § 114.]

## CXXIII.

Elizabeth, when these queries with the other transactions were laid before her, began to think that they pointed towards a conclusion more decisive and more advantageous than she had hitherto expected. She determined, therefore, to bring the matter into full light, and, under pretext that the distance from her person retarded the proceedings of her commissioners, she ordered them to come to London, and there continue the conferences. On their appearance she immediately joined in commission with them some of the most considerable of her council. The Queen of Scots, who knew nothing of these secret motives, and who expected that fear or decency would still restrain Murray from proceeding to any violent accusation against her, expressed an entire satisfaction in the adjournment, and declared that the affair, being under the immediate inspection of Elizabeth, was now in the hands where she most desired to rest it. The conferences were accordingly continued at Hampton Court, and Mary's commissioners as before made no scruple to be present.—*Hume.*

*queries . . . transactions (concrete),* *distance . . . commissioners.* § 106.  
 say  $\pi\nu\thetao\mu\acute{e}\nu\eta$ , and put the other *most considerable, ol πάνυ.*  
 words into dependent clauses. *motives, use διαροῦμαι.*  
*pointed . . . conclusion (sense),* 'that *decency, use αἰσχύν-*  
 the matter would turn out more *immediate inspection, 'present and*  
 completely successful . . . ' *watching.'* § 99.  
*full light.* § 110, § 178. *hands.* § 110.

## CXXIV.

The troops, on the other hand, would derive one great advantage from the destruction of the fleet, by the addition of a hundred able-bodied soldiers, before required to man the vessels. But, even if the fleet had been saved, it could have been of little service in their present expedition; since they would not need it if they succeeded, while they would be too far in the interior to profit by it if they failed. He besought them to turn their thoughts in another direction. To be thus calculating chances and means of escape was unworthy of brave souls. They had set their hands to the work; to look back, as they advanced, would be their ruin. They had only to resume their former confidence in themselves and their general, and success was certain. 'As for me,' he concluded, 'I have chosen my

part. I will remain here, while there is one to bear me company. If there be any so craven as to shrink from sharing the dangers of our glorious enterprise, let them go home in God's name. There is still one vessel left. Let them take that and return to Cuba. They can tell there how they deserted their commander and their comrades, and patiently wait till we return laden with the spoils of the Aztecs.'—*Prescott.*

*able-bodied, ἀξιόμαχος.*  
*man, 'fill.'*

*chances, 'what might happen.'*  
*look back. § 110.*  
*concluded, ἔφη τελευτῶν.*  
*chosen my part, 'resolved.'*

*enterprise . . . danger, use συγκιν-  
δυνεῖεν.*

*in God's name, πρὸς Θεῶν.* (The  
sentences here should be less  
short and sharp than in Eng-  
lish.) [See § 134.]

### CXXV.

Immediately after the unhappy surprize of the bridges the lieutenant-collonell sent away to his brother a post, who by some of the lower fords got over the water, and carried his sad newes to London. A trumpett was sent to the bridges, and obtein'd the dead bodies of the souldiers who were slaine at the surprize, and they were brought up to the towne in carts and buried. There was about twenty of them, very good and stout men, though it avail'd them not in their last need, when a multitude had seiz'd them unawares. All that day a body of the enemie fac'd the towne, which, through terrors without and discouragements and discontents within, was in a very sad posture. The malignant faction suggested to the towne that the castle would be the cause of their ruine; that the governor and his souldiers would secure themselves there, and leave the towne undefended; and because the lieutenant-collonell was very strict that none of the castle souldiers should lie out of their quarters, least that place might be surpriz'd as well as the other, the townsmen renew'd their raylings against the castle, and their malice to all that were in it, but the lieutenant-collonell, regarding none of their uniusc raylings, by God's blessing upon his vigilance, kept the towne and castle till his brother's returne.—*Mrs. Hutchinson.*

*surprize, use ἀλίσκομαι.*  
*lieutenant-collonell, ὁ στρατηγός.*  
*post, ἀγγελος.*  
*ford, πέρος.*  
*trumpett, κῆρυξ.*  
*cart, ἄμαξα.*  
*stout, λεχυνός, καρτερός.*

*sad posture, χαλεπῶς ἔχειν.*  
*malignant faction, οἱ τὰ βασιλέως  
φρονοῦντες.*  
*castle, ἀκρόπολις.*  
*quarters, χωρίον.*  
*raylings . . . malice, § 100.*  
*by God's, etc., σὺν τῷ Θεῷ.*

## CXXVI.

The consul resorted to further artifices to get proofs of this nature into his hands. He succeeded in securing, with letters on their persons, certain agents employed by the conspirators in the city. Having made himself master of these documents he caused the culprits to be suddenly arrested. They were produced successively before the senate, and confronted with their own messengers, and the evidence of their own hands and seals. The senate in secret session investigated the charges, and pondered the disclosures of their accomplices. From these private sources it might learn the particular business assigned to each of the associates, which of them should assassinate the consul, which seize the public treasure, which set fire to the city, together with the signals concerted between them, and the contemplated division of the spoil. But in the speech which was addressed to the people upon the close of the examination, and the conviction of the prisoners, he submitted to them no proof of the existence of such designs. He contented himself with declaring the evidence upon which they had been convicted to be in correspondence with Catilina, a public enemy, and their intercourse with certain envoys of the Allobroges.—*Merivale.*

*proofs of this nature*, ‘that in this session, use *βουλευ—*

way the matter might be clear.’ *private sources, etc.*, say *ἰδιὰ μηνύ—*  
*on their person.* § 112.

*confronted*, use *ἐναντίον*, or *πάρειμι*. *concerted*, *εἰρημένος*, *συγκείμενος*.

*hands and seals*, use *αὐτός* and *correspondence*, *συμπράσσειν*.

*γράφω*. *intercourse*, *συγγέγνεσθαι*.

[This exercise, if simplified according to § 107—§ 114, will be very easy.]

## CXXVII.

Antonius himself showed great tardiness and indecision; his conduct was open to the suspicion of sympathy, if not of concert, with the enemy he was sent to subdue. But, fortunately for the republic, his lieutenants were men of vigour and activity. The praetor, Metellus Celer, had checked, by the rapidity of his movements, the spirit of disaffection which was beginning to manifest itself in Gaul. He was at the head of three legions, with which he occupied Picenum and Umbria, and watched the northern flanks of the Apennines. Hasty and ill-concerted risings in Bruttium and Apulia had also been speedily quelled; yet, if Catilina could have burst from the toils by which he was surrounded, he might have taken advantage of the winter season to rouse rebellion throughout Italy, and have

collected resources for another year's campaign. The news of the detection and defeat of the conspiracy reached him in the neighbourhood of Fæsulæ. His first impulse was to make for Gaul, with which view he traversed the territory of Pistoria, and was about to cross the Apennines, when he found himself confronted by Metellus.—*Merivale.*

*indecision*, use *ἀπόστολος*.

*conduct . . . concert*. § 113.

*sympathy*, use *φρονεῖν*.

*lieutenants*, say *ὑπαρχοί*.

*rapidity of movements*. § 114.

*northern flanks*, *τὰ πρὸς βορέω*.

*ill-concerted*, 'unprepared.'

*toils*, 'plots' (only concrete).

*taken advantage*, omit.

*rouse rebellion*, use *ἀφιστάναι*.

*resources*, *ἐπιτῆδεια*.

*for another*. § 57.

## CXXVIII

Mr. Hutchinson was much vexed to see the country wasted, and that little part of it which they could only hope to have contribution from, eaten up by a company of men who instead of relieving, devoured them, and Hotham's soldiers having taken away goods from some honest men he went to him to desire restitution of them, and that he would restrain his soldiers from plunder; whereupon, Hotham replied, 'He fought for liberty, and expected it in all things.' Replies followed, and they grew to high language, Hotham bidding him if he found himself grieved to complain to the Parliament. Mr. Hutchinson was passionately concerned, and this being in the open field Colonel Cromwell, who had likewise had great provocations from him, began to show himself affected with the country's injuries and the idle waste of such a considerable force through the inexperience of the chief commander and the disobedience and irregularities of the others. So they at that time being equally zealous for the public service advised together to seek a remedy, and despatched away a post to London, who had no greater joy in the world than such employments as tended to the displacing of great persons, whether they deserved it or not; him they sent away immediately from the place to inform the Parliament of Hotham's carriage, and the strong presumptions they had of his treachery, and ill management of their forces.—*Mrs. Hutchinson.*

*eaten up*, 'ravaged.'

*instead of*, *μὴ ὅτι*. § 188.

*high language*. § 106, § 112.

*passionately concerned*, *ἀγανακτέω*.

*irregularity*, *ἀνομία*.

*idle waste*, say *ἐσ* οὐδὲν *ἀναλισκεται*.

*joy*, use *ἡδονή*.

*tended to*, *δι' ἐν* *ἥμελλον*, etc.

*displacing*, *ἀτυκός*.

*carriage*, 'conduct.'

*presumptions*, *ὑποπτεύω*.

## CXXIX.

The affair was conducted with such secrecy that it did not reach the ears of the Spaniards. But their general was not one who allowed himself, sleeping or waking, to be surprised on his post. Fortunately the night appointed was illumined by the full beams of an autumnal moon, and one of the vedettes perceived by its light, at a considerable distance, a large body of Indians in moving towards the Christian lines. He was not slow in giving the alarm to the garrison.

The Spaniards slept, as has been said, with their arms by their sides, while their horses picketed near them stood ready saddled. In five minutes the whole camp was under arms, when they beheld the columns of the Indians cautiously advancing over the plain, their heads just peering above the tall maize with which the land was partially covered. Cortes determined not to abide the assault in his intrenchments, but to sally out and pounce on the enemy when he had reached the bottom of the hill.

Slowly and steadily the Indians advanced while the Christian camp, hushed in profound silence, seemed to them buried in slumber. But no sooner had they reached the slope of the rising ground than they were astounded by the deep battle-cry of the Spaniards, followed by the instantaneous apparition of the whole army as they sallied forth from the works, and poured down the sides of the hill.—*Prescott.*

*illumined*, etc., say simply ‘the *five minutes*, ‘quickly.’

moon shone bright, it being late *peering*, ἵπερέχειν.  
summer. *maize*, ‘corn.’

*vedettes*, φύλακες. *pounce on*, ἐπιθέσθαι.

*give alarm*, μηρύειν τὸ πρᾶγμα. *no sooner*. § 71.

*picketed*, δεδεμένοι. *slope*, τὸ καταντές.

*saddled*, ‘prepared.’ *battle-cry*, παιάν.

[In the last sentence make the verbs come in the natural order (§ 193),  
the real order of events.]

## CXXX.

Thus thwarted and harassed, Bibulus engaged certain of the tribunes to obstruct the proceedings before the people, and when this resource failed he pretended to consult the auspices, and declared all the remainder of the year to be holy-time. Law, usage, and superstition combined to forbid the transaction of public affairs at such a season; it was an act of supreme audacity in the consul to defy this impediment, however manifestly

factitious ; but the passions of the people proved stronger than their principles, and a day was appointed for moving the bill in the comitia. The citizens filled the forum before dawn to prevent it being occupied by the dependants of their adversaries. Nevertheless respect or fear induced them to make way for Bibulus, who boldly sought to confront Cæsar himself in the porch of the temple of Castor and Pollux, whence he was about to declaim. But when he ventured to speak in opposition he was thrust down the steps, his fasces broken, and himself and his attendants bruised and wounded.

*tribune*, say δῆμαρχος.

*consult auspices*, οἰωνίζομαι.

*holy-time*, θεῖος.

*law*, etc., 'they held it neither legal, nor customary, nor holy.'

*defy*, 'disregard.'

*factitious*, 'false.'

*the passions*, etc. § 113 (putting πάντων for θεοῦ).

*move*, εἰσφέρω.

*comitia*, ἐκκλησία.

*respect or fear*. § 106.

*porch*, στοά.

*declaim*, δημηγορεῖν.

*fasces*, ράβδος (f.).

### CXXXI.

Two of the tribunes ordered the diadem to be taken off from the laurel wreath, and the man who had put it on the statue to be taken into custody. Upon this Cæsar upbraided them in strong language for endeavouring to excite the popular odium against him, as if he were really ambitious of the kingly title ; and by an exercise of his censorian power, he forbade them acting any more as tribunes, and expelled them from the senate, deplored, at the same time, we are told, his own hard fortune in being thus obliged either to do violence to the clemency of his nature, or to suffer his dignity to be compromised. It is added, that Cæsar so deeply resented the conduct of these tribunes, that he applied to the father of Cæsetius to renounce his son for his seditious behaviour, promising him that he would amply provide for his two other sons, if he complied with his wishes. But the old man replied, 'that Cæsar should rather deprive him of all his children, than prevail on him to turn one of them out of his house as deserving to be given up by his father.'

*tribune*, δῆμαρχος.

*laurel wreath*, say στέφανος.

*strong language*, πολλὰ καὶ δευτά.

*popular odium* (sense).

*title*, κεκλησθαι.

*censorian*, use 'censor,' τιμητής.

*hard fortune*. § 103.

*do violence*, etc. (simplify).

*dignity compromised*, ὑβριζεσθαι.

*provide for*. § 114.

*be given up* (sense).

## CXXXII.

Such were the two youths on whom, till his own grandchildren at least should arrive at maturity, the hopes of Augustus seemed now to rest. He required of them an entire devotion to the interests of himself and the state ; he retained them in remote provinces and on savage frontiers, far from the seductions of the capital. At a distance, he well knew, their martial exploits would secure them the favour of the people, which they might easily forfeit in closer intercourse with them. Accordingly, while Tiberius was sent to quell the insurrection in Pannonia, Drusus had been already charged with the administration of the Gaulish provinces on the emperor's departure to Rome. The nations beyond the Alps had not yet learned resignation to the exactions of the Roman officials ; and the inquisition into their means, together with the fiscal exactions consequent upon it, which resulted from the census now held at Lugdunum, must have fanned the flame of their discontent. The Germans, ever watching their opportunity, were preparing again to cross the Rhine when Drusus invited his subjects to display their loyalty to Augustus by erecting an altar at Lugdunum.—*Merivale.*

*grandchildren*, *νεῖδεῖς*.  
*arrive at maturity*, *ἀνδρες γήγενεσθαι*.  
*devotion*, *use θεραπεύω*, or *ὑπηρετῶ*.  
*seductions*, *use μαλακίζομαι*, or  
*διαφθείρομαι*.  
*the inquisition*, etc., get the sense  
 here, and observe the real order

of the facts :—the people numbered at *L.* ; the inquisition, what wealth they had ; the taxes laid on.  
*fanned . . . flame*. § 110, § 178.  
 when Drusus, make the right verb  
 principal.

## CXXXIII.

When Otho heard that all hope was lost, and that the battle by which the empire was decided had proved adverse, he took his resolution and called together the soldiers. It was not without difficulty that he calmed them. They clamoured in the frenzy of their courage and indignation, that the state could still be restored, that a prince, who still had his cohorts faithful, need not despair. Let him only keep his spirit ; they would protect him and all would go well. The emperor thanked them, but added sadly that his life was not worth such a price. He had not begun the civil war, and he was unwilling to be accused of prolonging it. He desired neither revenge nor consolation,

and they should hold it as a sign of his bravery, that on the approach of death he complained of no man.

After his exhortation he retired to his tent. Hearing a clamour soon after, he returned into the camp, inquired what it was about, and learning that the soldiers were threatening with death all who offered to depart, he reproved the leaders of the disturbance, and went back. He then ordered two poniards to be brought him. He tried the points, to see which was the sharpest. Having selected the instrument of his death, he turned quietly round to sleep his last sleep.—*Merivale.*

*the empire, 'which should reign.'* such a price, omit subst.  
*adverse, use ἡστάσθαι.* civil, omit.

*frenzy, courage, indignation, use τόλμη καὶ ὀργὴ.* prolonging, use τοῦ μὴ καταλύεσθαι.  
*cohorts, 'troops.'* poniard, μάχαιρα.  
 tried, πείραν ποιεῖσθαι, points(omit).

#### CXXXIV.

While the chief criminal was yet unconscious that his plot was detected, Augustus summoned him into his cabinet, and ordered a chair to be set for him by the side of his own; and then, desiring not to be interrupted, proceeded to deliver a discourse, which, according to his custom in matters of importance, he had already prepared, and perhaps committed to writing. He reminded his uneasy auditor of the grace he had bestowed upon him, though a political enemy and the son of an enemy; he had granted him life, had enriched and distinguished him. He had raised him to the honour of the priesthood, over more than one competitor from the ranks of the Cæsareans themselves. After all these favours, he continued, how could you plot to take away my life? Cinna could keep silence no longer: he vehemently disclaimed the horrid imputation. You promised not to interrupt me, retorted Augustus, and proceeded calmly with his harangue, unfolding all the details of the conspiracy, and finally asking what end the traitor could have proposed to himself; how could he hope to fill the place of the emperor, who could not maintain his dignity as a private citizen?—*Merivale.*

*into his cabinet, παρ' ἐαυτὸν.* ranks of the Cæsareans, τῶν περὶ ἐαυτὸν.  
*uneasy auditor, perhaps get the idea in elsewhere.* horrid imputation (sense).  
*political enemy, διάφορος γενόμενος περὶ τῆς πόλεως, or ἔχθρος.* harangue, διέξειμι.  
 hope, ἀξιῶν.  
 maintain dignity, οὐδὲν ἀξιον δρᾶν.

## CXXXV.

It was an accident that delivered the Hollanders from their present desperate situation. Requestens, the Governor, dying suddenly, the Spanish troops, discontented for want of pay, and licentious for want of a proper authority to command them, broke into a furious mutiny, and threw everything into confusion. They sacked and pillaged the cities of Maestricht and Antwerp, and executed great slaughter on the inhabitants ; they threatened the other cities with a like fate ; and all the provinces, excepting Luxembourg, united for mutual defence against their violence, and called in the Prince of Orange and the Hollanders as their protectors. A treaty was formed by common agreement ; and the removal of foreign troops, with the restoration of their ancient liberties, was the object which the provinces mutually stipulated to pursue. Don John of Austria, natural brother to Philip, being appointed governor, found on his arrival at Luxembourg, that the states had so fortified themselves, and that the Spanish troops were so divided by their situation, that there was no possibility of resistance, and he agreed to the terms required of him. The Spaniards evacuated the country, and these provinces seemed at last to breathe a little from their calamities.—*Hume.*

*accident.* § 106. *pursue,* *σπεύδειν,* *σπουδάζειν :* or  
*furious mutiny,* *βιαιώς ἐπαναστῆναι.* *simpler,* with *ὅστε.*  
*united,* *mutual,* *use κοινῆ, ἀλληλοι.* *by situation,* *τοῖς χωρίοις,* or *use*  
*liberties.* § 101. *ἀπέχω.*  
*breathe,* *ἀναπνεῦσαι.*

## CXXXVI.

Cortés, instead of taking umbrage at this high-handed proceeding, or even answering in the same haughty tone, mildly replied, ‘that nothing was further from his desire than to exceed his instructions. He indeed preferred to remain in the country and continue his profitable intercourse with the natives. But, since the army thought otherwise, he should defer to their opinion, and give orders to return as they desired.’ On the following morning proclamation was made for the troops to hold themselves in readiness to embark at once on board the fleet which was to sail for Cuba.

Great was the sensation caused by their general’s orders. Even many of those before clamorous for it, with the usual caprice of

men whose wishes are too easily gratified, now regretted it. The partisans of Cortés were loud in their remonstrances. ‘They were betrayed by the general,’ they cried, and, thronging round his tent, called on him to countermand his orders. ‘We came here,’ said they, ‘expecting to form a settlement if the state of the country authorized it. Now it seems you have no warrant from the governor to make one. But there are interests higher than those of Velasquez, which demand it. These territories are not his property, but were discovered for the sovereigns, and it is necessary to plant a colony to watch over their interests, instead of wasting time in idle barter, or, still worse, of returning, in the present state of affairs, to Cuba.’—*Prescott*.

*instead of.* § 189.

*clamorous for,* ἐβόων ὥστε.

*high-handed,* βλαύσ.

*state authorized.* § 106.

*same tone, say,* καὶ αὐτός, and use

*interests, say ‘others have right.’*

a verb.

§ 154.

*to exceed,* use παρά (a.).

*watch interests, ‘take care of them,’*

*sensation,* θόρυβος.

or ‘guard their property.’

## CXXXVII.

Cortés now resolved to put a plan in execution which he had been some time meditating. He knew that all the late acts of the colony, as well as his own authority, would fall to the ground without the royal sanction. He knew, too, that the interest of Velasquez, which was great at court, would, so soon as he was acquainted with his secession, be wholly employed to circumvent and crush him. He resolved to anticipate his movements, and to send a vessel to Spain with despatches addressed to the emperor himself, announcing the nature and extent of his discoveries, and to obtain, if possible, the confirmation of his proceedings. In order to conciliate his master’s goodwill he further proposed to send him such a present as should suggest lofty ideas of the importance of his services to the crown. He conferred with his officers, and persuaded them to relinquish their share of the treasure. At his instance they made a similar application to the soldiers, representing that it was the earnest wish of the general, who set the example by resigning his own share, equal to the share of the crown. It was but little that each man was asked to surrender, but the whole would make a present worthy of the monarch for whom it was intended. By this sacrifice they might hope to secure his indulgence for the past, and his favour for the future; a temporary sacrifice that

would be well repaid by the security of the rich possessions which awaited them in Mexico.—*Prescott.*

<i>fall to the ground.</i> § 180, use ἀκύρος.	<i>confirmation, use ἐπανέω.</i> <i>lofty ideas, simplify much.</i>
<i>interest, use δύναμαι.</i>	<i>indulgence, favour. § 99.</i>
<i>wholly employed, use οὐδὲν ἀλλο διαπράσσεθαι.</i>	<i>a temporary sacrifice, etc., 'for by abandoning these things now, they would get more than equal gain hereafter, when,' etc.</i>
<i>circumvent, use λαθών.</i>	
<i>anticipate. § 79.</i>	
<i>nature, etc. § 103.</i>	

### CXXXVIII.

Having performed what was due to his country Columbus was so little discouraged by the repulse which he had received, that, instead of relinquishing his undertaking, he pursued it with fresh ardour. He made his next overture to John II., king of Portugal, in whose dominions he had been long established, and whom he considered on that account as having the second claim to his service. Here every circumstance seemed to promise him a more favourable reception. He applied to a monarch of an enterprising genius, no incompetent judge in naval affairs, and proud of patronizing every attempt to discover new countries. His subjects were the most experienced navigators in Europe, and the least apt to be intimidated either by the novelty or boldness of any maritime expedition. In Portugal the professional skill of Columbus, as well as his personal good qualities, were thoroughly known; and as the former rendered it probable that his scheme was not altogether visionary, the latter exempted him from the suspicion of any sinister intention in proposing it. Accordingly, the king listened to him in the most gracious manner.—*Robertson.*

<i>second claim, 'the second man who ought to be obeyed.'</i>	<i>professional, say 'in art no less than in nature and in bravery.'</i>
<i>every circumstance. § 106.</i>	<i>the former. § 106.</i>
<i>patronizing every attempt, 'help all who tried.'</i>	<i>visionary, ἀνόητος.</i>
<i>novelty or boldness, 'as though it were new or dangerous.'</i>	<i>exemplified him, etc., 'he was sus- pected by none.'</i>
	<i>gracious, πρόθυμος, or use ἀσμένος.</i>

### CXXXIX.

He endeavoured to prove the motion made by Bell to be a vain device and perilous to be treated of, since it tended to the

derogation of the prerogative imperial, which whoever should attempt so much as in fancy, could not, he said, be otherwise accounted than an open enemy. For what difference is there between saying that the Queen is not to use the privilege of the crown, and saying that she is not Queen? And though experience has shown so much clemency in Her Majesty, as might, perhaps, make subjects forget their duty, it is not good to sport or venture too much with princes. He reminded them of the fable of the hare, who, upon the proclamation that all horned beasts should depart the court, immediately fled lest his ears should be construed to be horns; and by this apologue he seems to insinuate that even those who heard or permitted such dangerous speeches would not themselves be entirely free from danger. He desired them to beware lest, if they meddled farther with these matters, the Queen might look to her own power, and finding herself able to suppress their challenged liberty, and to exert an arbitrary authority, might imitate the example of Lewis XI. of France, who, as he termed it, delivered the crown from wardship.—*Hume.*

*motion made, γράφω.*

*construed, δοκέω.*

*derogation, etc., simplify (§ 106).*

*apologue, μῦθος.*

*fancy, λόγος.*

*meddle, πολυπραγμονέω.*

*privilege of crown, βασιλειος.*

*challenged, use ἀξιώ.*

*sport or venture, 'be insolent or bold.'*

*from wardship, 'not to be under guardians.'* § 130.

## CXL.

The speakers on the side of the Government were urgent for capital punishment, which was resisted not less vehemently by their opponents. The popular faction could not be expected to acquiesce in the assumption by the senate of the power of life and death. Banishment or imprisonment was, they contended, the extreme penalty allowed by the law. But their motives were questioned, their loyalty was impeached; and Cato, on behalf of the oligarchs, could maintain, not without a show of justice, that the convicted criminals were no longer citizens, but enemies of the State. By their connection with the foreign foe they had forfeited every Roman privilege. Cicero himself demanded a sentence of death. But it was not upon the letter of the law that either party did, in fact, lay the greatest stress. Policy or expediency dictated the most cogent arguments on either side. Finally, the harsher counsel prevailed, and the

consul's hands were strengthened by a deliberate decree in favour of the bold stroke he personally advocated.—*Merivale*.

urgent for, etc., simplify.	forfeit privilege, use <i>ἀπικος</i> .
power of life, etc., κύριος ἀποκτέιναι.	lay stress on the letter of law. § 112.
banishment, etc., 'they said that it was not lawful to do more,' etc.	policy, arguments, 'each party cared more for.'
motives questioned. § 114.	hands, stroke. § 110.
loyalty, use <i>πιστός</i> .	deliberate, personally, omit.
connection, <i>συμπράσσω</i> .	

### CXLI.

The Queen of Scots discovered no less aversion to the trial proposed; and it required all the artifice and prudence of Elizabeth to make her persevere in the agreement to which she had at first consented.

This latter princess still said to her that she desired not, without Mary's consent and approbation, to enter into the question, and pretended only as a friend to hear her justification: that she was confident there would be found no difficulty in refuting all the calumnies of her enemies; and even if her apology should fall short of full conviction, Elizabeth was determined to support her cause, and procure her some reasonable terms of accommodation, and that it was never meant that she should be cited to a trial on the accusation of her rebellious subjects; but, on the contrary, that they should be summoned to appear and to justify themselves for their conduct towards her. Allured by these plausible professions the Queen of Scots agreed to vindicate herself by her own Commissioners before Commissioners appointed by Elizabeth.—*Hume*.

enter, etc. (sense).	allure, say 'persuaded' (perhaps
justification, use <i>ἀπολογεῖσθαι</i> .	Elizabeth the subject).
fall short, etc., μη πάνυ πείθειν.	commissioner, <i>δικαστής</i> or <i>ξυνήγορος</i> ,
accommodation, say ὥστε συμβῆναι.	according to meaning.

### CXLII.

Catilina had replied to the denunciations of Cicero with a few words of serious menace; but on leaving Rome he addressed letters to some of the principal men of the city, in which he declared his intention of betaking himself to Massilia as a place of voluntary exile. But to Catulus, who either was, or whom at least he wished to be considered, a more intimate friend, he opened himself without disguise. He declared that he was urged to extremity by the violence of personal enemies; that he

could no longer endure to see the elevation of unworthy Romans to places of trust and honour, from which he was himself excluded by unjust suspicions ; that, in short, he was now resolved to effect a revolution in the state, for such was the obvious meaning of his threat to undertake the defence of the poor and the oppressed in Italy and the city. On reaching Arretium in Etruria he assumed the ensigns of military command, and repaired to the camp of his adherent Manlius, who had already gone forward to raise the standard of revolt, and was actively appealing to the rustic population.—*Merivale.*

*denunciation*, use *κατηγορέω.*

*in short*, see § 65.

*extremity*, *έσχατα πειράσθαι.*

*obvious meaning.* § 106.

*trust and honour*, use *έπιτέτραμμαι*

*raise standard.* § 110.

and *τιμῶμαι.*

*appealing*, *έπορρύνω.*

### CXLIII.

Though this account was far from removing the suspicions which the Spaniards entertained with respect to the fidelity of Guacanahari, Columbus perceived so clearly that this was not a proper juncture for inquiring into his conduct with scrupulous accuracy, that he rejected the advice of several of his officers who urged him to seize the person of that prince, and to revenge the death of their countrymen by attacking his subjects. He represented to them the necessity of securing the friendship of some potentate of the country, in order to facilitate the settlement which they intended, and the danger of driving the natives to unite in some desperate attempts against them by such an ill-timed and unavailing exercise of rigour. Instead of wasting his time in punishing past wrongs he took precautions for preventing any future injury. With this view he made choice of a situation more healthy and commodious than that of Navidan. He traced out the plan of a town in a large plain near a spacious bay, and, obliging every person to put his hand to a work on which their common safety depended, the houses and ramparts were soon so far advanced by their united labour as to afford them shelter and security.—*Robertson.*

The first sentence must be recast. *desperate*, make it agree with 'the natives.'

'When they heard this,' etc.

*fidelity*, etc. (sense).

*juncture*, *καιρός.*

*scrupulous* (sense).

*rejected the advice of.* § 113.

*settlement* (sense).

*drive*, 'compel.'

*desperate*, make it agree with 'the natives.'

*by such . . . rigour* (concrete).

*wasting time*, etc., recast this, 'he

considered it useless,' etc.

*traced out plan*, *τὸν τόπον περιγράφω.*

*bay*, 'harbour.'

*safety depended.* § 113.

## CXLIV.

Columbus was fully sensible of his perilous situation. He had observed with great uneasiness the fatal operation of ignorance and of fear in producing disaffection among his crew, and saw that it was now ready to burst out into open mutiny. He retained, however, perfect presence of mind. He affected to seem ignorant of their machinations. Notwithstanding the agitation and solicitude of his own mind he appeared with a cheerful countenance, like a man satisfied with the progress he had made, and confident of success. Sometimes he employed all the arts of insinuation to soothe his men. Sometimes he endeavoured to work upon their ambition or avarice by magnificent descriptions of the fame and wealth which they were about to acquire. On other occasions he assumed a tone of authority, and threatened them with vengeance from their sovereign, if by their dastardly behaviour they should defeat this noble effort to promote the glory of God, and to exalt the Spanish name above that of every other nation. Even with seditious sailors the words of a man whom they had been accustomed to reverence were weighty and persuasive, and not only restrained them from those violent excesses which they meditated, but prevailed with them to accompany their admiral for some time longer.—*Robertson.*

This piece is full of abstracts, which must be all turned thus:—

uneasiness, use <i>φοβοῦματι</i> .	mutiny, use <i>ἀπειθέω</i> . presence of mind. § 113.
operation, recast, use <i>διά</i> c. acc.	cheerful countenance, use <i>εὐψυχος</i> ; and so on for the others.
disaffection, use <i>δυσκολαινω</i> or <i>ἀγανακτέω</i> .	insinuation (flatter).
	work upon their ambition, etc., <i>Ἐπειθε τοὺς τοιούτων ἐπιθυμοῦντας.</i>

## CXLV.

When he arrived at St. Domingo he found eighteen of these ships ready loaded, and on the point of departing for Spain. Columbus immediately acquainted the governor with the destination of his voyage, and the accident which had obliged him to alter his route. He requested permission to enter the harbour not only that he might negotiate the exchange of his ship, but that he might take shelter during a violent hurricane of which he discerned the approach from various prognostics which his

experience and sagacity had taught him to observe. On that account he advised him likewise to put off for some days the departure of the fleet bound for Spain. But Ovando refused his request and despised his counsel. Under circumstances in which humanity would have afforded refuge to a stranger, Columbus was denied admittance into a country of which he had discovered the existence and acquired the possession. His salutary warning, which merited the greatest attention, was regarded as the dream of a visionary, who arrogantly pretended to predict an event beyond the reach of human forethought.—*Robertson.*

<i>loaded, γέμων.</i>	<i>put off, etc., to wait some days, etc.</i>
<i>destination. § 103.</i>	<i>humanity, etc. § 106.</i>
<i>negotiate exchange, use πειρᾶσθαι and μεταλλάσσω.</i>	<i>merited attention, use δεῖ and προσέχειν τὸν νοῦν.</i>
<i>hurricane, χειμῶν. prognostic, σημεῖον.</i>	<i>a visionary, μανθόμενος.</i>
<i>experience . . . observe. § 104.</i>	<i>beyond the reach . . . foresight, use ‘unable’ and προορᾶν.</i>

## CXLVI.

The first day as it was very calm he made but little way, but on the second he lost sight of the Canaries, and many of the sailors, dejected already, and dismayed when they contemplated the boldness of the undertaking, began to beat their breasts and to shed tears as if they were never more to see land. Columbus comforted them with assurances of success, and the prospect of vast wealth in those opulent regions whither he was conducting them. This early discovery of the spirit of his followers taught Columbus that he must prepare to struggle, not only with the unavoidable difficulties which might be expected from the nature of the undertaking, but with such as were likely to arise from the ignorance and timidity of the people under his command, and he perceived that the art of governing the minds of men would be no less requisite for accomplishing the discoveries which he had in view than naval skill and undaunted courage.—*Robertson.*

<i>calm, use γαλήνη.</i>	
<i>beat breasts, κεπτεοθαι.</i>	
<i>assurance . . . prospect (concrete).</i>	
<i>This early discovery. § 113.</i>	
<i>‘Columbus, soon perceiving . . .</i>	

learnt that he would have many difficulties, not only because . . . but also since . . . and he saw that he must know how to . . . etc. . . . not less than . . .’

## EXERCISES.

### PART IV.

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#### (1.) RHETORICAL.

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### CXLVII.

I ALSO, sir, have a high-spirited class of gentlemen to deal with, who will do nothing from fear, who admit the danger, but think it disgraceful to act as if they feared it. There is a degree of fear which spoils a man's faculties, renders him incapable of acting, and makes him ridiculous. There is another kind of fear, which enables a man to foresee a coming evil, to measure it, to examine his powers of resistance, to balance the evil of submission against the evils of opposition or defeat, and, if he thinks he must be ultimately overpowered, leads him to find a good escape in a good time. I can see no possible disgrace in feeling this sort of fear, and in listening to its suggestions. But it is mere cant to say that men will not be actuated by fear in such questions as these. Those who pretend not to fear now will be the first to fear upon the approach of danger; it is always the case with this distant valour. Most of the concessions which have been given to the Irish have been given to fear.

*high-spirited*, ἀνδρεῖος, εὐψυχος.

*balance*, παραβάλλειν.

*the evil of*, say 'one against the other, which is most evil.'

*cant*, φενακισμός, φενακίζω.

*distant valour*, ἡ διὰ μακροῦ ἀρετή.

*concession*, use συγχωρέω.

### CXLVIII.

Then it is said that there is to be a lack of talent in the new Parliament; it is to be composed of ordinary and inferior persons, who will bring the Government of the country into contempt.

But the best of all talents, gentlemen, is to conduct our affairs honestly, diligently, and economically ; and this talent will, I am sure, abound as much in the new Parliament as in many previous Parliaments. Parliament is not a school for rhetoric and declamation, where a stranger would go to hear a speech as he would go to the theatre to hear a song ; but if it were otherwise—if eloquence be a necessary ornament of, and an indispensable adjunct to, popular assemblies—can it ever be absent from popular assemblies ? I have always found that all things, moral or physical, grow in the soil best suited for them. Show me a deep and tenacious earth, and I am sure the oak will spring up in it. In a low and damp soil I am equally certain of the alder and the willow. Gentlemen, the free Parliament of a free people is the native soil of eloquence, and in that soil will it ever flourish and abound.—*Sydney Smith.*

*lack, ἀπολα.* *talent, here use συνετός, φρόνιμος.* *economically, ἀπὸ μετρίας δαπάνης.* *declamation, δημηγορία.* *adjunct, use προσέναι, or some such word.* *moral and physical, 'things about the mind . . . body.'* *tenacious, say πυκνός.* *oak, δρῦς; alder, κλήθρα; willow, ίτέα.*

CXLIX.

Now, therefore, while everything at home and abroad forebodes ruin to those who persist in a hopeless struggle against the spirit of the age, now, while the crash of the proudest throne of the continent is still resounding in our ears, now, while the roof of a British palace affords an ignominious shelter to the exiled heir of forty kings, now, while we see on every side ancient institutions subverted, and great societies dissolved, now, while the heart of England is still sound, now, while old feelings and old associations retain a power and a charm which may too soon pass away, now, in this your accepted time, now, in this your day of salvation, take counsel, not of prejudice, not of party spirit, not of the ignominious pride of a fatal consistency, but of history, of reason, of the ages which are past, of the signs of this most portentous time. Pronounce in a manner worthy of the expectation with which this great debate has been anticipated, and of the long remembrance which it will leave behind. Renew the youth of the State. The danger is terrible. The time is short. If this bill should be rejected, I pray to God

that none of those who concur in rejecting it may ever remember their votes with unavailing remorse, amidst the wreck of laws, the confusion of ranks, the spoliation of property, and the dissolution of social order.—*Macaulay*.

<i>the spirit of the age, οἱ νεωτερίζοντες.</i>	<i>pride, consistency, μέγα φρονεῖν ἐπὶ</i>
<i>crash (avoid the metaphor). § 178.</i>	<i>τῷ ταῦτῇ δὲ πράσσοντας σφαλῆναι.</i>
<i>society, δῆμος, or πόλις.</i>	<i>portentous, δεινότατος.</i>
<i>heart-sound (metaphor).</i>	<i>debate, ἐκκλησία.</i>
<i>accepted . . . salvation, ἀκμή καὶ</i> <i>καιρὸς τοῦ σώζεσθαι, or τῆς σωτη-</i> <i>ρίας.</i>	<i>Renew . . . short, better in one</i> <i>sentence.</i>
	<i>dissolution, etc., πάντων ἀνατετραμ-</i> <i>μένων.</i>

## CL.

Sir, in the name of the institution of property, of that great institution, for the sake of which, chiefly, all other institutions exist, of that great institution to which we owe all knowledge, all commerce, all industry, all civilization, all that makes us to differ from the savages of the Pacific Ocean, I protest against the pernicious practice of ascribing to that which is not property the sanctity which belongs to property alone. If, in order to save political abuses from that fate with which they are threatened by the public hatred, you claim for them the immunities of property, you must expect that property will be regarded with some portion of the hatred which is excited by political abuses. You bind up two very different things, in the hope that they may stand together. Take heed that they do not fall together. You tell the people that it is as unjust to disfranchise a great lord's nomination-borough as to confiscate his estate. Take heed that you do not succeed in convincing weak and ignorant minds that there is no more injustice in confiscating his estate than in disfranchising his borough. That this is no imaginary danger, your own speeches in this debate abundantly prove.—*Macaulay*.

*in the name of, etc., 'if it is a great thing that each man should possess securely what he has: if it is owing to this that,' etc.*  
*sanctity, etc., 'regard as sacred possessions what by right are not possessions.'*  
*civilization, use ὠφελεῖσθαι.*

*political abuses, 'things unjustly established in the city.'*  
*disfranchise, nomination-borough, 'refuse to a great citizen to allow him to choose a senator.'*  
*In this piece all the technical terms have to be rendered by interpreting them.*

## CLI.

To such a degree can men be deceived by their wishes, in spite of their own recent experience. Sir, there is no reaction, and there will be no reaction. All that has been said on this subject convinces me only that those who are now, for the second time, raising this cry, know nothing of the crisis in which they are called on to act, or of the nation which they aspire to govern. All their opinions respecting this bill are founded on one great error. They imagine that the public feeling concerning Reform is a mere whim which sprang up suddenly out of nothing, and which will as suddenly vanish into nothing. They, therefore, confidently expect a reaction. They are always looking out for a reaction. Everything that they see, or that they hear, they construe into the sign of the approach of this reaction. They resemble the man in Horace, who lies on the bank of the river, expecting that it will every moment pass by, and leave him a clear passage, not knowing the depth and abundance of the fountain which feeds it, not knowing that it flows, and will flow on for ever. They have found out a hundred ingenious devices by which they deceive themselves.—*Macaulay.*

reaction, use *μεθίστημι* and explain in *Horace*, 'whom H. tells of.'  
a little more fully. § 114.

crisis, *καιρός*.

aspire, *ἀξιοῦσιν ἔαυτούς*.

reform, *ὁ νόμος*.

reaction, don't repeat the word.

*clear passage*, use *παραχωρεῖν*.  
*depth and abundance* (concrete).  
which feeds 'whence it flows in,'  
or 'starts.'

## CLII.

As to this part of the subject, there is no difference in principle between the honourable and learned gentleman and myself. In his opinion, it is probable that a time may soon come when vigorous coercion may be necessary, and when it may be the duty of every friend of Ireland to co-operate in the work of coercion. In my opinion, that time has already come. The grievances of Ireland are doubtless great, so great that I never would have connected myself with a government which I did not believe to be intent on redressing those grievances. But am I, because the grievances of Ireland are great, and ought to be redressed, to abstain from redressing the worst grievance of all? Am I to look on quietly while the laws are insulted by a furious rabble, while houses are plundered and burned, while

my peaceable fellow-subjects are butchered? The distribution of church property, you tell us, is unjust. Perhaps I agree with you. But what then? To what purpose is it to talk about the distribution of church property while no property is secure? Then you try to deter us from putting down robbery, arson, and murder, by telling us that if we resort to coercion we shall raise a civil war. We are past that fear.—*Macaulay*.

*in principle*, περὶ αὐτοῦ τοῦ πράγματος. *grievance*, ἀδικα πάσχειν.  
*honourable*, etc., say simple, τοῦ ἔξι ἐναντίου λέξαντος. *look on quietly*, περιορᾶν.  
*vigorous coercion*, βιαλως κατασχεῖν. *distribution*, use διανέμω.  
*church property*, τὰ ιερά.

### CLIII.

You may make the change tedious; you may make it violent; you may—God in His mercy forbid!—you may make it bloody; but avert it you cannot. Agitations of the public mind, so deep and so long continued as those which we have witnessed, do not end in nothing. In peace or in convulsion, by the law, or in spite of the law, through the Parliament, or over the Parliament, Reform must be carried. Therefore be content to guide that movement which you cannot stop. Fling wide the gates to that force which else will enter through the breach. Then will it still be, as it has hitherto been, the peculiar glory of our Constitution that, though not exempt from the decay which is wrought by the vicissitudes of fortune, and the lapse of time, in all the proudest works of human power and wisdom, it yet contains within it the means of self-reparation. Then will England add to her manifold titles of glory this, the noblest and the purest of all: that every blessing which other nations have been forced to seek, and have too often sought in vain, by means of violent and bloody revolutions, she will have attained by a peaceful and a lawful Reform.—*Macaulay*.

*peace, convulsion, etc. (concrete).* *reform, ὁ νόμος.* *gates, Prepare the metaphor. (See metaphors.)* § 181. *constitution, ἡ πολιτεία.* *decay, use διαφθείρω.* *add to her manifold, etc., 'being famous for many other,' etc.* *blessing, ἀγαθός.* *violent and bloody revolutions, make 'revolution' participle, and the 'violent' and 'bloody' two adverbial phrases.*

[See § 195 for this Exercise.]

## CLIV.

Good men, to whom alone I address myself, appear to me to consult their piety as little as their judgment and experience, when they admit the great and essential advantages accruing to society from the freedom of the press, yet indulge themselves in peevish or passionate exclamations against the abuses of it. Betraying an unreasonable expectation of benefits, pure and entire, from any human institution, they in effect arraign the goodness of Providence, and confess that they are dissatisfied with the common lot of humanity. In the present instance they really create to their own minds, or greatly exaggerate, the evil they complain of. The laws of England provide, as effectually as any human laws can do, for the protection of the subject in his reputation, as well as in his person and property. If the characters of private men are insulted or injured, a remedy is open to them. If through indolence, false shame, or indifference, they will not appeal to the laws of their country, they fail in their duty to society, and are unjust to themselves. If from an unwarrantable distrust of the integrity of juries, they would wish to obtain justice by any mode of proceeding more summary than a trial by their peers, I do not scruple to affirm that they are in effect greater enemies to themselves than to the libellers they prosecute.—*Junius.*

*consult piety, ‘act piously.’*

*exaggerate (sense).*

*accrue, γίγνεσθαι.*

*protection of subject, σώζειν τοὺς*

*when, ὅτινες.*

*πολίτας.*

*abuse, use ‘unjustly.’*

*remedy, say δίκην λαβεῖν.*

*freedom of the press, τὸ πᾶσι παρ-*

*ρηστίαν ὑπάρχειν.*

## CLV.

But, admit you succeed and should prevail so far as to banish him (which truly if the Senate concur might be done without difficulty), how can you think among so many of his friends as will be left behind, and labour incessantly for his return, to obviate or prevent it? Certainly it will be impossible, his interest is so great, and himself so universally beloved, you never can secure him. If you go about to banish the chief of those who discover themselves to be his friends, you do but multiply your adversaries and create more enemies to yourself: return he will in a very short time, and then you have gained only this point, to have banished a good man and readmitted a bad; for you must expect he will be exasperated, his nature debauched by those who call him back; and being obliged to

them so highly it will be no prudence in him to reject them. If your design be to put him to death formally, by the co-operation of the magistrate ; that is not to be done ; his wealth and your corruption will preserve him.

concur, 'agree.'

*debauch*, διαφθείρω.

interest, use *σπουδάξω πάντες*.

*formally*, νομίμως.

secure, *κατασχεῖν*.

*co-operation*, use *ἐπαρκεῖν*.

gain a point, *διαπράσσεσθαι*.

### CLVI.

*Rinaldo degl' Albizi*—his answer to Pope Eugenius IV., when acting as mediator between him and Cosmo de' Medici's faction.

The small confidence they had in me, who ought to have believed me, and the great confidence I had in you, has been the ruin of me and my party. But I hold myself more culpable than any body, for believing that you, who had been driven out of your own country, could keep me in mine. Of the vicissitudes and uncertainty of fortune, I have had experience enough. I have never presumed in its prosperity, and adversity shall never deject me ; knowing that when she pleases, she can tack about and indulge me : if she continues her severity, and never smiles upon me more, I shall not much value it, esteeming no great happiness to live in a city where the laws are of less authority than the passions of particular men. For might I have my choice, that should be my country where I may securely enjoy my fortune and friends ; not that where the first is easily sequestered, and the latter, to preserve their own estates, will forsake me in my greatest necessity. To wise and good men 'tis always less ungrateful to hear at a distance, than to be a spectator, of the miseries of his country ; and more honourable they think to be an honest rebel than a servile citizen.

make 'I blame' the verb of first sentence. *tack about* (avoid the metaphor).

*indulge*, use *χαρίζομαι*.

*vicissitudes* (concrete), use *ἀστάθητος*. *passions* (concrete : verb).

*sequester*, 'remove,' 'take away.'

*deject*, use *ἀθυμη-*

### CLVII.

But, my Lords, attend to this : the present trial relates to the death of Clodius ; form now in your minds (for our thoughts are free, and represent what they please, just in the same manner as we perceive what we see), form, I say, in your minds the picture of what I shall now describe. Suppose I could persuade

you to acquit Milo, on condition that Clodius should revive. Why do your countenances betray these marks of fear? How would he affect you when living, if the bare imagination of him, though he is dead, so powerfully strikes you? What! if Pompey himself, a man possessed of that merit and fortune which enable him to effect what no one besides can; if he, I say, had it in his power, either to appoint Clodius's death to be inquired into, or to raise him from the dead, which do you think he would choose? Though from a principle of friendship, he might be inclined to raise him from the dead, yet a regard to his country would prevent him. You therefore sit as the avengers of that man's death, whom you would not recall to life if you were able; and inquiry is made into his death by a law which would not have passed if it could have brought him to life.—*Cicero.*

*our thoughts*, ὁ θυμός.

*affect*, ἐπιχειρεῖν.

*form picture*, ἐννοῶ.

*raise*, ἀναστῆσαι ἐκ νεκρῶν.

*imagination*, use ἐνθυμεῖσθαι.

*pass*, θέσθαι.

*strikes you*, ἐκπλήσσω.

### CLVIII.

You saw there was the greatest reason to dread a revolution in the State from the prætorship of Clodius, unless the man who had both courage and power to control him were chosen consul. When all the Roman people were convinced that Milo was the man, what citizen could have hesitated a moment about giving him his vote, when by that vote he at once relieved his own fears, and delivered the Republic from the utmost danger? But now Clodius is taken off, it requires extraordinary efforts in Milo to support his dignity. That singular honour by which he was distinguished, and which daily increased by his repressing the outrages of the Clodian faction, vanished with the death of Clodius. You have gained this advantage, that there is now no citizen you have to fear, while Milo has lost a fine field for displaying his valour, the interest that supported his election, and a perpetual source of glory. Accordingly, Milo's election to the Consulate, which could never have been hurt while Clodius was living, begins now upon his death to be disputed. Milo, therefore, is so far from receiving any benefit from Clodius's death, that he is really a sufferer by it.—*Cicero.*

*prætorship*, use ἄρχω.

*singular honour*, etc. Cf. § 106.

*consul*, ὄπατος.

*field* (sense).

*hesitate*, say οὐκ ἀν εὐθύς.

*interest*, 'friends.'

*support his dignity*, 'to seem as

*election*. § 106.

*great as before.'*

*so far*. § 190.

## CLIX.

Observe now, Catiline; mark the silence and composure of the assembly. Does a single senator remonstrate, or so much as offer to speak? Is it needful they should confirm by their voice what they so expressly declare by their silence? But had I addressed myself in this manner to that excellent youth Publius Sextus, or to the brave Marcus Marcellus, the senate would ere now have risen up against me and laid violent hands upon their consul in this very temple; and justly too. But with regard to you, Catiline, their silence declares their approbation, their acquiescence amounts to a decree, and by saying nothing they proclaim their consent. Nor is this true of the senators alone, whose authority you affect to prize, while you make no account of their lives, but of these brave and worthy Roman knights, and other illustrious citizens, who guard the avenues of the senate; whose numbers you might have seen, whose sentiments you might have known, whose voices a little while ago you might have heard, and whose swords and hands I have for some time with difficulty restrained from your person; yet all these will I willingly engage to attend you to the very gates, if you but consent to leave this city, which you have so long devoted to destruction.—*Cicero.*

*expressly, διαρρήδην.*  
*silence, acquiescence, etc. (con-*  
*crete).*  
*decree, ψήφισμα.*  
*make no account, δλιγωρεῦν.*

*avenue, ἔσοδος,*  
*engage, ἐγγιῶμαι.*  
*attend, προπέμπειν.*  
*devoted, etc., use ἐπιβούλεύω (d.)*

## CLX.

To this most sacred voice of my country, and to all those who blame me after the same manner, I shall make this short reply: that if I had thought it the most advisable to put Catiline to death, I would not have allowed that gladiator the use of one moment's life. For if in former days our greatest men and most illustrious citizens, instead of sullying, have done honour to their memories by the destruction of Saturninus, the Gracchi, Flaccus, and many others, there is no ground to fear that by killing this parricide any envy would lie upon me with posterity. Yet, if the greatest was sure to befall me, it was always my persuasion that envy acquired by virtue was really glory, not envy. But there are some of this very order, who either do not see

the dangers which hang over us, or else dissemble what they see ; who, by the softness of their votes, cherish Catiline's hopes, and add strength to the conspiracy by not believing it ; whose authority influences many, not only of the wicked but the weak ; who, if I had punished this man as he deserves, would not have failed to charge me with acting cruelly and tyrannically.—*Cicero.*

*gladiator*, τὸν βλαστὸν ἀνδρα.  
*sully*, say 'shame.'  
*parricide*, μιαρφόνος.

*envy*. § 106.  
*order*, say βουλευτής.  
*softness*, 'timidity.'

## CLXI.

But some there are, Romans, who assert that I have driven Catiline into banishment. And indeed, could words compass it, I would not scruple to drive them into exile too. Catiline, to be sure, was so very timorous and modest, that he could not stand the words of the consul ; but, being ordered into banishment, immediately acquiesced and obeyed. Yesterday, when I ran so great a hazard of being murdered in my own house, I assembled the Senate in the temple of Jupiter Stator, and laid the whole affair before the conscript fathers. When Catiline came thither, did so much as one senator accost or salute him ? In fine, did they regard him only as a desperate citizen, and not rather as an outrageous enemy ? Nay, the consular senators quitted that part of the house where he sat, and left the whole bench clear to him. Here I, that violent consul, who by a single word drive citizens into banishment, demanded of Catiline whether he had not been at the nocturnal meeting in the house of Marcus Leæca. And when he, the most audacious of men, struck dumb by self-conviction, returned no answer, I laid open the whole to the senate ; acquainting them with the transactions of that night ; where he had been, what was reserved for the next, and how he had settled the whole plan of the war.—*Cicero.*

*compass*, διαπράξασθαι.  
*modest*, αἰδοῖος.  
*conscript fathers*, 'senate,' βουλευταί.  
*outrageous*, 'accursed,' 'vile.'

*consular*, οἱ ὑπατεύσαντες.  
*bench*, ἔδρα. *house*, βουλευτήριον.  
*self-conviction*, say 'silent owing to what he was conscious of,' using σύνοιδα.

## CLXII.

Dark and terrible, beyond any season within my remembrance of political affairs, was the day of their flight. Far darker, and

far more terrible, will be the day of their return. They will return in opposition to the whole British nation, united as it was never before united on any internal question ; united as firmly as when the Armada was sailing up the channel ; united as firmly as when Bonaparte pitched his camp on the cliffs of Boulogne. They will return pledged to defend evils which the people are resolved to destroy. They will return to a situation in which they can stand only by crushing and trainpling down public opinion, and from which, if they fall, they may, in their fall, drag down with them the whole frame of society. Against such evils, should such evils appear to threaten the country, it will be our privilege and our duty to warn our gracious and beloved Sovereign. It will be our privilege and our duty to convey the wishes of a loyal people to the throne of a patriot king. Whatever prejudice or weakness may do elsewhere to ruin the empire, here, I trust, will not be wanting the wisdom, the virtue, and the energy that may save it.—*Macaulay*.

*dark, not literal. § 181.*

*frame of society, πᾶσα ἡ πολιτεία.*

*united, ὅμοφρονέω.*

*drag down, do it simpler.*

*internal, 'domestic.'*

*privilege and duty, don't repeat.*

*Armada . . . channel (interpret).*

*prejudice, οἱ αἰνῆται.*

*public opinion, sense.*

*weakness, οἱ φαῦλοι.*

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## (2.) PLATONIC.

### CLXIII.

The historian also must have some military knowledge ; he must be versed in arms, machines, and in the order of war ; not one who has sat at home all his days and takes everything on trust. But, above all, let his mind be entirely at liberty ; let him fear nobody and hope nothing, lest he act like a corrupt judge, who acquits or condemns with a view to his own interest ; he must dread no great man nor even a whole nation ; since he must think that none but fools will ever attribute the ill success of affairs to him who merely relates them. If they were conquered in a sea-fight, it is not the historian who sunk their ships ; if they fled, he did not give them chase. If it were possible for him, by relating facts contrary to those which happened indeed, to set all right, it would have been a mighty easy matter

for Thucydides to have overturned the fortifications of Epipolæ with a dash of his pen, and to have sunk all Hermocrates' vessels; he might have made his countrymen sail all round Sicily and so conquer all Italy, just as Alcibiades designed it, but he can never persuade the fates to change what is past long since. It is his business to tell things as they really were.

*versed, ἐπιστήμων.*

*order, τάξις.*

*sat at home, use οἰκουρεῦν.*

*takes on trust, 'trusts others.'*

*with a view to . . . interest, πρὸς τὸ ἐαντῷ συμφέρον.*

*mighty easy. § 152.*

*dash of his pen, τῇ γραφίδι μόνον χρησάμενος.*

## CLXIV.

But I, as soon as Alcibiades was gone, for I was ashamed to speak before, turning to Socrates said to him, all but weeping: 'O Socrates, what cruel words are these which you have spoken? Are you not ashamed to talk thus contemptuously to one like me, even though he be younger and less cunning in argument than yourself? Knowing as you do how, when I might have grown rich in my native city of Rhodes, and marrying there, as my father purposed, a wealthy merchant's heiress, so have passed my life delicately, receiving the profits of many ships and warehouses, I yet preferred truth beyond riches, and leaving my father's house came to Athens in search of wisdom, dissipating my patrimony upon one sophist after another, listening greedily to Hippias and Polus and Gorgias and Protagoras, and last of all to you, hard-hearted man that you are. For from my youth I loved and longed after nothing so much as truth, whatsoever it may be; thinking nothing so noble as to know that which is right, and, knowing it, to do it.'—Kingsley's Phaethon.

*when I might. § 164.*

*heiress, ἐπικληπτός.*

*warehouses, ἐργαστήριον.*

*beyond, 'instead of.'*

*dissipate, ἀναλίσκω.*

*patrimony, τὰ πατρῷα.*

## CLXV.

Besides these several advantages which rise from hope, there is another, which is none of the least, and that is, its great efficacy in preserving us from setting too high a value on present enjoyments. The saying of Cæsar is very well known. When

he had given away all his estate in gratuities amongst his friends, one of them asked what he had left for himself ; to which that great man replied, Hope. His natural magnanimity hindered him from prizeing what he was certainly possessed of, and turned all his thoughts upon something more valuable than he had in view. I question not but every reader will draw a moral from this story, and apply it to himself without my direction. The old story of Pandora's box (which many of the learned believe was formed among the heathens upon the tradition of the fall of man) shows us how deplorable a state they thought the present life without hope. To set forth the utmost condition of misery, they tell us that our forefather, according to the pagan theology, had a great vessel presented him by Pandora. Upon his lifting up the lid of it, says the fable, there flew out all the calamities and distempers incident to men, from which, till that time, they had been altogether exempt. Hope, who had been inclosed in the cup with so much bad company, instead of flying off with the rest, stuck so close to the lid of it, that it was shut down upon her.—*Addison.*

*gratuities*, δωρεά.

*fall* (sense).

*magnanimity*, use μεγαλόθυμος.

*pagan theology*, 'the priests of old.'

*draw a moral . . . apply* (sense : use μαθεῖν).

*lifting lid*, 'opening.'

*lid*, στόμα.

## CLXVI.

'Look, I am ready !' said the emperor ; 'doesn't it fit well ?' and then he turned once more to the looking-glass, as if he were carefully examining his new costume. The chamberlains who were to bear his train pretended to lift up something from the floor, and walked just as if they were holding a train in the air ; they dared not let it appear that they could see nothing. So the emperor walked in procession under the splendid canopy, and all the crowd, in the street and at the windows, exclaimed, 'Look, how incomparably beautiful the emperor's new clothes are ! What a train he has ! and how extremely well they fit.' No one would allow it for a moment that he could see nothing at all, for then he must either be considered stupid or unfit for his office. None of the emperor's clothes had been such a success as these. 'But he has nothing on !' cried a little child at last. 'Just listen to this little innocent,' said its father, and one whispered to another what the child had said. 'But he has nothing on !' shouted

all the people at last. That struck the emperor, for it appeared to him that they were right ; but he thought to himself, 'I must go through with the procession now.' And the chamberlains walked more stiffly than ever, and held up the train which was not there at all.—*Hans Andersen.*

*fit, ἀρμέττω.*  
*looking-glass, κνοπτρον.*  
*chamberlain, θεράπων.*  
*train, σύρμα.*

*canopy, στέγασμα.*  
*innocent, νήπιος.*  
*whisper, ὑπεῖπον.*  
*stiff, σεμνός.*

### CLXVII.

Sancho took it, and giving it to the other old man, 'There,' said he, 'go your ways, and Heaven be with you, for now you are paid.' 'How so, my lord?' cried the old man ; 'do you judge this cane to be worth ten gold crowns?' 'Certainly,' said the Governor, 'or else I am the greatest dunce in the world. And now you shall see whether I have not a headpiece fit to govern a whole kingdom upon a shift.' This said, he ordered the cane to be broken in open court, which was no sooner done than out dropped the ten crowns. All the spectators were amazed, and began to look on their Governor as a second Solomon. They asked him how he could conjecture that the ten crowns were in the cane? He told them that having observed how the defendant gave it to the plaintiff to hold while he took his oath, and then swore that he had truly returned him the money into his own hands, after which he took his cane again from the plaintiff: this considered, it came into his head that the money was lodged within the reed. From whence may be learned, that though sometimes those that govern are destitute of sense, yet it often pleases God to direct them in their judgment.

*cane, κάλαμος.*  
*crown, δαρεικός.*

*upon a shift, use δεῖ.*  
*Solomon, Σόλων.*

### CLXVIII.

One of the strongest incitements to excel in such arts and accomplishments as are in the highest esteem among men, is the natural passion for glory which the mind of man has ; which, though it may be faulty in the excess of it, ought by no means to be discouraged. The men whose characters have shone brightest among the ancient Romans appear to have been strongly animated by this passion. Cicero, whose learning and services to his country are so well known, was inflamed by it to

an extravagant degree, and warmly presses Lucceius, who was composing a history of those times, to be very particular and zealous in relating the story of his consulship ; and to execute it speedily, that he might have the pleasure of enjoying in his lifetime some part of the honour which he foresaw would be paid to his memory. This was the ambition of a great mind : but he is faulty in the degree of it, and cannot refrain from soliciting the historian upon this occasion to neglect the strict laws of history, and in praising him, even to exceed the strict bounds of truth. The younger Pliny appears to have had the same passion for fame, but accompanied with greater chasteness and modesty.—*Addison.*

*incitements*, use *προάγω*.

*accomplishment*, *ἐπιστήμη*.

*excess*, *ὑπερβολή*.

*extravagant*. § 152.

*composing*, etc., *συγγράφειν τὰ τέτε*.

*zealous*, *σπουδάζω*.

*strict law*, *τὸ ἀκριβές*.

*chasteness*, *σωφροσύνη*.

## CLXIX.

It was never doubted but a war upon pirates may be lawfully made by any nation though not infested or violated by them. Is it because they have not *certas sedes* or *lares*? In the piratical war, which was achieved by Pompey y<sup>e</sup> Great, and was his truest and greatest glory, the pirates had some cities, sundry ports, and a great part of the province of Cilicia ; and the pirates now being have a receptacle and mansion in Algiers. Beasts are not the less savage because they have dens. Is it because the danger hovers like a cloud, that a man cannot tell where it will fall ; and so it is every man's case? The reason is good, but it is not all, nor that which is most alleged : for the true received reason is that pirates are *communes humani generis hostes*, whom all nations are to prosecute, not so much on the right of their own fears as upon the band of human society. For as there are formal and written leagues, respective to certain enemies ; so is there a natural and tacit confederation amongst all men against the common enemy of human society. So as there needs no intimation or denunciation of the war, there needs no request from the nation grieved ; but all these formalities the law of nature supplies in the case of pirates.—*Bacon.*

*pirate*, *λῃστής*.

*infest*, say 'dwell among.'

*port*, *ἐμπόριον*.

*mansion*, *ἔδρα*.

*den*, *εἰλεός*.

*received*, *ομολογούμενος*.

*band of*, etc., *τὸ κοινῆ συμφέρον*.

*formal*, *νόμω*.

*natural*, *φύσει*.

*confederation*, *ξνωμοσία*.

## CLXX.

*Phil.* Since then we do not agree, let us see how we may best discuss this. You say that the rule is for the benefit of the ruler, eh?

*Ar.* Certainly.

*Phil.* Even if the ruler is bad?

*Ar.* Yes.

*Phil.* And even then the ruled would do right to obey?

*Ar.* Yes, for his power is divine.

*Phil.* Then the many would be injured for the sake of the one bad man, while he alone would be profited, and that too with the gods for his friends?

*Ar.* Certainly, his power being given him by the gods.

*Phil.* But look at it in this light. Can the gods, being good, desire that the one bad man should injure the many, whether good or bad, and do it with impunity?

*Ar.* No, for if he has sinned, he will be punished, whatever his offence.

*Phil.* Yet if the gods forbid resistance, they must desire the many to be injured?

*Ar.* Perhaps.

*Phil.* Then the gods, being good, desire evil to the good—for some of the many are good—and that is absurd?

*Ar.* It seems so.

benefit, etc., use *πρός* (g.) or

*σύμφορος.*

and that too, *καὶ ταῦτα.*

impunity, use *χαίρειν.*

for questions, see § 184.

## CLXXI.

Menippus the philosopher was a second time taken up into heaven by Jupiter, when for his entertainment he lifted up a trap-door that was placed by his footstool. At its rising, there issued through it such a din of cries as astonished the philosopher. Upon his asking what they meant, Jupiter told him they were the prayers that were sent up to him from the earth. Menippus, amidst the confusion of voices, which was so great that nothing less than the ear of Jove could distinguish them, heard the words riches, honour, and long life repeated in several different tones and languages. When the first hubbub of sounds was over, the trap-door being left open, the voices came up more separate and distinct. The first prayer was a very odd one; it came from

Athens, and desired Jupiter to increase the wisdom and the beard of his humble suppliant. Menippus knew it by the voice to be the prayer of his friend Lycander the philosopher.

*trap-door*, *θυρίς*.

*footstool*, *θρῆνος*.

*voice*, *φθόγγος*.

*tone*, *φωνή*.

*hubbub*, *θρύψος*.

*separate*, *χωρίς*, *διακεκριμένος*.

### CLXXII.

This was succeeded by the petition of one who had just laden a ship, and promised Jupiter, if he took care of it, and returned it home again full of riches, he would make him an offering of a silver cup. Jupiter thanked him for nothing ; and bending down his ear more attentively than ordinary, heard a voice complaining to him of the cruelty of an Ephesian widow, and begging him to breed compassion in her heart. ‘This,’ says Jupiter, ‘is a very honest fellow ; I have received a great deal of incense from him ; I will not be so cruel to him as to hear his prayers.’ He was then interrupted with a whole volley of vows, which were made for the health of a tyrannical prince by his subjects, who prayed for him in his presence. Menippus was surprised, after having listened to prayers offered up with so much ardour and devotion, to hear low whispers from the same assembly, expostulating with Jove for suffering such a tyrant to live, and asking him how his thunder could lie idle ? Jupiter was so offended with these prevaricating rascals that he took down the first vows and puffed away the last.—*Addison*.

*lade*, *γεμίζω*.

*thanked for nothing*, change phrase.

*incense*, *θυμιάματα*.

*volley*, leave the metaphor.

*health*, use *πάντ' ἀγαθά*.

*ardour*, use *λιπαρής*, *γλισχρός*.

*whisper*, *ψιθυρίσματα*.

*prevaricate*, *ψεύδεσθαι*.

*took down* (sense).

*puff away*, *ἀποφυσάω*.

### CLXXIII.

Not that I tax or blame the morigeration or application of learned men to men in fortune. For the answer was good that Diogenes made to one that asked him in mockery, ‘How it came to pass that philosophers were the followers of rich men, not rich men of philosophers ?’ He answered soberly and yet sharply, ‘Because the one sort knew what they had need of, the other did not.’ And of the like nature was the answer which Antippus made, when, having a petition to Dionysius, and no

ear given to him, he fell down at his feet ; whereupon Dionysius staid, and gave him the hearing, and granted it ; and afterward some person, tender on the behalf of philosophy, reproved Antippus that he would offer the profession of philosophy such an indignity as for a private suit to fall at a tyrant's feet.—*Bacon.*

*morigeration*, use  $\thetaωπεύω$ .  
*mockery*,  $\sigmaκώπτειν$  or  $\acute{έ}γγελέν$ .  
*ear given*,  $\tauυγχάνειν λόγου$ .

*tender*,  $\sigmaπονδάζω$ .  
*profession of (sense)*.  
*private suit*, use  $lόιρα$ .

## CLXXIV.

*Phil.* You acknowledge then that you cannot conceive how any one sensible thing should exist otherwise than in a mind ?

*Hyl.* I do.

*Phil.* And yet you will earnestly contend for the truth of that which you cannot so much as conceive ?

*Hyl.* I profess I know not what to think, but still there are some scruples remain with me. Is it not certain I see things at a distance ? Do we not perceive the stars and moon, for example, to be a great way off ? Is not this, I say, manifest to the senses ?

*Phil.* Do you not in a dream, too, perceive those or the like objects ?

*Hyl.* I do.

*Phil.* And have they not all the same appearance of being distant ?

*Hyl.* They have.

*Phil.* But you do not thence conclude the apparitions in a dream to be without the mind ?

*Hyl.* By no means.

*Phil.* You ought not therefore to conclude that sensible objects are without the mind, from their appearance or manner wherein they are perceived ?

*Hyl.* I acknowledge it.—*Berkeley.*

*sensible*,  $αισθητός$ .

*I do.* For these replies see § 183.  
*conceive*,  $\acute{ι}πολαβεῖν$ .

*scruples*, use  $\acute{ε}μποδών$ .

*is it not.* § 184.

## CLXXV.

*Solon.* Let me put to you a few questions near to the point ; you will answer them, I am confident, easily and affably. Have

you not, Pisistratus, felt yourself the happier, when in the fulness of your heart you have made a large offering to the gods?

*Pis.* Solon, I am not impious. I have made many such offerings to them, and have always been the happier.

*Solon.* Did they need your sacrifice?

*Pis.* They need nothing from us mortals, but I was happy in the performance of what I have been taught is my duty.

*Solon.* Piously, virtuously, and reasonably said, my friend. The gods did not indeed want your sacrifice. They who gave you everything can want nothing. The Athenians do want a sacrifice from you; they have an urgent necessity for something—the necessity of that very thing which you have taken from them, and which it can cost you nothing to replace. You have always been happier, you confess, in giving to the gods what you could have yourself used in your own house; believe me, you will not be less so in giving back to your fellow-citizens what you have taken out of theirs, and what you very well know they will seize when they can, together with your property and your life.

*near to point, πρὸς λόγον.*  
*affably, εὐπροσηγόρως.*

*what you could have used. § 164.*

## L I S T S.

### PRONOUNS, ETC.

These are given in the grammars, but experience leads me to think that a short list, clearly showing their meanings and usages, will prevent mistakes.

(1).—ARTICLE, *ὁ*, *ἡ*, *τό*, 'the.'

*Use*: used with *substantives*, as *ὁ ἄγαθὸς ἀνήρ*:

or other words in place of substantives. { *adjectives*, as *οἱ ἄγαθοι*, 'good men'; *τὰ ἄδικα*, 'injustice,' § 101.  
*participles*, as *τὸ συμφέρον*, 'expediency,' § 101.  
*adverbs*, as *οἱ πάλαι*, 'our forefathers'; *τὰ ἐντεῦθεν*, 'subsequent events.'  
*infinitive clauses*, as *τὸ ἐμὲ ταῦτα ποιεῦν*, 'the fact of my doing this.' § 39.  
*preposition clauses*, as *οἱ ἐκ τῆς πόλεως*, 'the people from the city.'

*Order*: If the adjective is *epithet*, the article must come before it:

'The good man' is *ὁ ἄγαθὸς ἀνήρ*, or *ὁ ἀνήρ ὁ ἄγαθός*.

If the adjective is *predicate*, it has no article; but only the subject has one:

'The man is good' = *ἄγαθὸς ὁ ἀνήρ*, or *ὁ ἀνήρ ἄγαθός*.

So with the *tertiary predicate*:

'Great was the suspicion you raised in me' = *πολλὴν ὑποψίαν ἐμοὶ πάρεσχες*.

Words like *μέσος*, *ἄκρος* (adj. of position), are used predicatively, thus:

‘Through the midst of the city’ = διὰ μέσης τῆς πόλεως.

‘On the top of the hill’ = ἐπ’ ἄκρῳ τῷ ὄρει.

(2).—PRONOUNS [for personal pronouns, I, thou, we, etc., see grammar.]

‘This,’ *οὗτος*, *ὅδε*: [if used with substantives, the subst. must have the *article*, as *οὗτος ὁ ἀνὴρ*, or *ὁ ἀνὴρ οὗτος*, ‘this man’ (never *ὁ οὗτος*). *ὅδε* used for ‘the following,’ as *ἔλεξε τάδε*, ‘he spoke as follows.’ Otherwise its use is confined to dialogue, plays, and speeches in the first person].

‘That,’ *ἐκεῖνος* [with subst. always requiring the *article*].

‘Other,’ *ἄλλος*, *ἄτερος*: [*οἱ ἄλλοι*, ‘the rest’; so *οἱ ἄτεροι*. *ὁ ἄτερος* = ‘the other,’ of two].

‘Himself,’ *αὐτός* [in the *nom.* *αὐτός* always means ‘self.’

Also when used with another pronoun or subst., as *ἡμεῖς αὐτοὶ*, ‘we ourselves’; *αὐτοὶ οὗτοι*, ‘these men themselves’; *αὐτὸν τὸν βασιλέα*, ‘the king himself.’

Also when it is emphatic in position, as *αὐτῶν αἴτοιντων ἀπῆλθον*, ‘I went away at the request of the men themselves.’

Otherwise, in oblique cases, *αὐτοῦ*, *αὐτῷ*, etc., mean simply ‘him’ (her, it)].

[reflexive], *ἐαυτοῦ*, and occasionally *οὗ*; in plural *σφεῖς* and *ἐαυτῶν*.

*Examples:*

‘He killed himself.’

ἀπέκτεινεν ἐαυτόν.

‘The Athenians said it was no business of theirs.’

οἱ Ἀθηναῖοι οὐδὲν σφίσιν ἔφασαν προσήκειν.

‘*He*’ [*she, it*], (1) ἐκεῖνος (if emphatic).

(2) omitted (if nom. and unemphatic).

(3) ὁ μέν, ὁ μὲν οὖν, ὁ δέ (at the beginning of sentences).

(4) *In oblique cases, use αὐτοῦ, etc.*

‘*The same*,’ ὁ αὐτός.

‘*Such*,’ τοιοῦτος, τοιόσδε, [τοιόσδε used like ὅδε. ἔλεξε τοιάδε, ‘he spoke as follows’; ἐμηχανάτο τοιόνδε τι, ‘he had recourse to the following device’].

‘*So great*,’ ‘*so many*,’ τοσοῦτος, τοσόσδε, [τοσόσδε = ‘so great as *this*’ and so used (like τοιόσδε) when you are *going to enumerate*, or when you are speaking (and pointing, if I may use the phrase)].

‘*So old*,’ ‘*so big*,’ τηλικοῦτος and τηλικόσδε [with the same limitation of use].

‘*Any, some*,’ τις.

[τις always used with *ei*, for ‘if there is any one.’]

If there is a stress on *some*, use ἔστιν ὅς.

Thus:

‘They sent . . . , as some of the cities offered.’

ἐπεμψαν, ἔστιν ὅν πόλεων ἐπαγγελλομένων.—THUC. vi. 88, 6.

‘*Any whatever*,’ ὁστισοῦν [e.g., ‘I would suffer *anything*, πάσχοιμι ἀν ὅτιοῦν. ‘I will not do it, not even if *anything* happens’ (i.e., in *no case*), οὐδ’ ἐὰν ὅτιοῦν γένηται δράσω].

‘*Who*’ (Interrog.), τις. (Indirect), ὁστις, or often τις.

(Relative), ὅς, or ὁστις. [ὁστις used especially in relative sentences *assigning reasons*, as:

‘We are badly treated in being forced to serve.’

δεινὰ πάσχομεν οἵτινες ἀνάγκη στρατευόμεθα.]

‘*Which*’ (of two)? πότερος; (Indirect), ὁπότερος.

[So πόσος, ὅποσος, ὅσος, Interrog., Indirect, and

Rel. = 'how great.' *ποῖος*, *όποῖος*, *οἷος*, Interrog., Indirect, and Rel. = 'of what sort.' *πηλίκος*, *όπηλίκος*, *ἡλίκος*, Interrog., Indirect, and Rel. = 'how old,' or 'how big.'

In direct questions, the first used.

In indirect questions, the second (or first) used.

In relative clauses, the third (or second) used.

In exclamations, the third used.]

'*Each*,' *ἕκαστος* [of any number], *πᾶς τις*.

*έκατερος* [of two].

'*Some . . . others*,' *οἱ μέν . . . οἱ δέ.*

*ἄλλοι . . . ἄλλοι.*

[Notice the idiom: 'some do one thing, some another,' *ἄλλοι* *ἄλλα δρῶσι*: 'some fled one way, some another,' *ἄλλοι* *ἄλλη ἔφυγον*.]

'*None, nobody*,' *οὐδεὶς* (*οὐτις*, rarely). [*μηδεὶς* if necessary, see § 115, *sqq.*].

[If very emphatic 'no single one,' divide the words, *οὐδὲ εἷς*, chiefly in rhetoric.]

'*Neither*,' *οὐδέτερος* [*μηδ-* if necessary].

[Notice this idiom: with some prepositions it is common to divide the words, putting the preposition between, as:

'They said they sided with neither party.'

*οὐδὲ μεθ' ἔτερων ἔφασαν εἶναι.*

'He denied that he agreed with him on either ground.'

*ἡρνεῦτο μηδὲ καθ' ἔτερα πείθεσθαι αὐτῷ.*]

'*All*,' 'every,' *πᾶς*, *ἄπας*, *σύμπας*, *πᾶς τις*.

[With or without the article: as *πάντες* *ἄνθρωποι*, 'all persons'; *πάντες οἱ ἄνδρες*, 'all the men'; *πᾶσα πόλις*, 'every city'; *πᾶσα ἡ πόλις*, or *ἡ πᾶσα πόλις*, 'the whole city.' When very emphatic, 'every single man,' 'every single thing,' we find *οὐδεὶς ὅστις οὐ*, *οὐδὲν ὅτι οὐ*, see § 151].

'*Each other*,' *ἄλλήλων* [not wanted in nom.].

## LIST OF CONJUNCTIONS AND PARTICLES.

It seems desirable to give a list both of *conjunctions* and of *particles*. In different grammars these two words are used differently, and therefore it is best to draw, at once, this clear and fundamental distinction between the two, as used in this book, that:

*Conjunctions* make a clause dependent, not principal;

*Particles* have no influence at all over the grammatical character of the clause.

Thus:

*When, since, lest, till, though, if, before that, etc.*, are conjunctions.

*At least, yet, but, for, indeed, nay rather, therefore, nevertheless, etc.*, are particles.

## CONJUNCTIONS.

It is not difficult to learn the ordinary uses of the conjunctions: a great many of them correspond closely to the uses of similar conjunctions in English; and where the usage differs, it depends on clear principles, which can be readily apprehended.

A good deal of the necessary information on this head has been already given in the 'Notes on Constructions' above. But since it is so imperatively necessary, in the simplest form of composition, that the conjunctions should be understood completely, I have thought it better to give here an alphabetical list of them, with references to the 'Notes on Constructions,' and any additional explanations and illustrations that seemed to be required.

In this way, it is hoped, the learner, who is doubtful about any point connected with the use of conjunctions, will be able to find what he wants at once, without having to hunt through several pages.

## LIST OF CONJUNCTIONS.

*After that* [Temporal, § 67-§ 70], ἐπεί, ἐπειδή (indic.).  
*Although* [Concessive, § 94], καίπερ (partic.), καν (subj.).  
*As* [Causal, § 92, § 93], ἐπεί, ἐπειδή, ως (indic.).  
 „ [Temporal, § 67-§ 70], ὅτε, ἐν, ω, ως (indic.).  
 „ [Comparative], ως, ὥσπερ.  
*As far as* [Limitative], ὅσα γε κατὰ (acc.) ἐνεκα (gen.),  
 ως ἐκ (gen.).

e.g. :

‘As far as concerns this war.’  
 ὅσα γε κατὰ τὸν πόλεμον τόνδε.—THUC. iv. 48.

‘As far as concerns me.’  
 ἐμοῦ γε ἐνεκα.—DEM.

‘As far as possible under the circumstances.’  
 ως ἐκ τῶν ὑπαρχόντων.—THUC. viii. 1. 3.

‘As far as you can with your present means.’  
 ως ἐκ τῶν παρόντων.

*As—as possible . . . ως* (with superlatives, sometimes δύναμαι).

‘As fast as possible.’  
 ως τάχιστα, or ως ἐδύνατο τάχιστα.

(The verb may be indefinite, naturally.)

*As soon as* [Temporal, § 71], ἐπεί, ως, etc. (indic.).  
*As soon as ever* [Temporal, § 71], ἐπεὶ τάχιστα, or ἐπειδὴ τάχιστα (ind.).  
*As though* [Comparative], ως or ὥσπερ (partic.).  
*Because* [Causal, § 92], διότι, ἐπεί, ὅτι, ἐπειδή, ως (indic.)

*Before that* [Temporal, § 76],  $\pi\rho\acute{\tau}\epsilon\rho\sigma\nu$ — $\pi\rho\acute{\iota}\nu$ , or  $\pi\rho\acute{\iota}\nu$  alone (indic., inf., opt.).

*Except* [properly a preposition in English, only it may be employed with 'that,' and so is often used where in Greek a limitative conjunction is employed, and thus classed here with conjunctions]  $\ddot{\sigma}\alpha\mu\dot{\eta}$ ,  $\ddot{\sigma}\tau\mu\dot{\eta}$ .

'They must guard the island, except that they must not disembark.'

$\phi\upsilon\lambda\acute{\alpha}\sigma\sigma\epsilon\iota\upsilon\delta\epsilon\tau\dot{\eta}\nu\upsilon\dot{\eta}\sigma\sigma\upsilon$ ,  $\ddot{\sigma}\alpha\mu\dot{\eta}\dot{\alpha}\pi\phi\beta\alpha\acute{\iota}\nu\sigma\tau\alpha\cdot\cdot\cdot$ .—THUC. iv. 16.

'There was no spring, except one.'

$\omega\upsilon\kappa\dot{\eta}\nu\kappa\phi\acute{\eta}\nu\eta\ddot{\sigma}\tau\mu\dot{\eta}\mu\acute{\iota}\alpha$ .—THUC. iv. 26.

[Here it is practically a preposition =  $\pi\lambda\dot{\eta}\nu\mu\acute{\iota}\dot{\alpha}\sigma$ .]

*If* [Conditional, § 14],  $\epsilon\iota$  (ind., opt.);  $\dot{\epsilon}\acute{\alpha}\nu$  (subj.).

*In hope that*, often  $\epsilon\iota\pi\omega\sigma$ ,  $\dot{\epsilon}\acute{\alpha}\nu\pi\omega\sigma$ .

'They stopped the battle, in hopes that they might be cowed.'

$\ddot{\epsilon}\pi\omega\sigma\sigma\tau\alpha\tau\dot{\eta}\nu\mu\acute{\alpha}\chi\eta\eta$ ,  $\epsilon\iota\pi\omega\sigma\dot{\epsilon}\pi\iota\kappa\lambda\alpha\sigma\theta\epsilon\iota\epsilon\iota\tau\dot{\eta}\gamma\eta\acute{\omega}\mu\eta$ .—THUC. iv. 37.

*In order that* [Final, § 2-§ 9],  $\dot{\iota}\nu\alpha$ ,  $\dot{\omega}\sigma$ ,  $\ddot{\sigma}\pi\omega\sigma$  (subj., opt.): with  $\dot{\omega}\sigma$  and  $\ddot{\sigma}\pi\omega\sigma$ ,  $\dot{\alpha}\nu$  may be added in primary time.

*Lest* [after 'fearing']  $\mu\dot{\eta}$  ( $\ddot{\sigma}\pi\omega\sigma\mu\dot{\eta}$ ) (subj. and opt., and sometimes ind.), § 192.

*Lest* [= in order that not].  $\dot{\iota}\nu\alpha\mu\dot{\eta}$ ,  $\ddot{\sigma}\pi\omega\sigma\mu\dot{\eta}$ ,  $\dot{\omega}\sigma\mu\dot{\eta}$ , and more rarely  $\mu\dot{\eta}$ . (Subj. and opt., and sometimes ind.) [After verbs of 'precaution,' § 8] (fut. indic.),  $\ddot{\sigma}\pi\omega\sigma\mu\dot{\eta}$  and  $\ddot{\sigma}\pi\omega\sigma$ .

*Notwithstanding that* [see *although*].

There is, however, one neat Greek usage, *οὐχ ὅτι*, for 'notwithstanding that'; as in this instance:

*οὐκ οἶμαι σε βούλεσθαι καλεῖν, οὐχ ὅτι οὕτως εἰπεις.*—  
PLAT. *Gorg.* § 450 e.

'I don't suppose you mean to call it so, *notwithstanding that* you said so.'

*On condition that* [Consec., § 62], *ἐφ' ω* or *ἐφ' ωτε* (inf. and fut. ind.). Also, § 56, *ωστε*.

*Provided that* [see 'if'], or it may be done with *ὅσα μὴ* sometimes [see 'except'].

*Since* [= 'because,' Causal, § 91–§ 93], (see *because*).

[= 'From the time that,' Temporal, § 73.] *ἐξ οὗ, ἐξ ὅτου, ως* (indic.).

*So far from* [Misc. Idioms, § 188, § 189], *οὐχ ὅπως, μὴ ὅπως, μὴ ὅτι*.

*So that* [Consec., § 49–§ 55], *ωστε* (indic. and infin.).

*That.* (1) After *saying* verbs [§ 23], *ως, ὅτι* (opt. and indic.). [Oratio Obliq., § 23.] Or, acc. and inf.

(2) After 'so,' 'so many,' 'such,' etc. *ωστε* (ind. and imp.). [Consec., § 50.]

(3) After words of *Precaution* [§ 8, § 9], *ὅπως* (with fut. indic.).

(4) After verbs of *Fearing* [§ 2–§ 9 and § 192], *μὴ (ὅπως μὴ)*, (subj., opt., ind.).

(5) After verbs of *Perception* [§ 26], (participle and acc.).

(6) After verbs of *Swearing*, or *strong assertion*, *ἥ μήν* (with acc., inf.).

(7) After verbs of *Asking* [§ 45], inf. or acc. inf.

*Until* [Temporal, § 86], *ἔως, μέχρι, μέχρι οὗ, ἔστε* (subj., opt., ind.).

When [Temporal, § 66, *sqq.*], *ώς*, *ὅτε*, *ἐπει*, *ἐπειδή* (subj., opt., ind.), (also compounded with *ἄν*, see 'whenever').

Whenever [Indefinite, § 20], *ὅταν*, *ἐπήν*, *ἐπειδάν*, with subj., or *ὅτε*, *ἐπει*, *ἐπειδή* with opt.

Whereas in Greek is usually rendered by another principal clause, the two being mutually connected by *μέν* . . . *δέ*. Thus: 'It is a shame that I should have endured the labour whereas you will not even endure the recital.' *αἰσχρόν, εἰ ἐγὼ μὲν τὸν πόνον, ὑμεῖς δὲ μηδὲ τὸν λόγον ἀνέξεσθε.*

Whether [after asking verb, § 42], *εἰ*, *εἰτε*, or *πότερον* (ind., opt.). [Another use is the Alternative Condition, as: 'whether he speaks truth or falsehood, they will obey.' *ἴαν τε ἀληθῆ λέγῃ, οὐαν τε ψευδῆ, πείσονται.*]

Whilst [Temporal, § 74], *ἐν* *ῳ*, *ἐν* *ὅσῳ*, *ἔως*, *μέχρι*.

## PARTICLES.

The things to notice about particles are :

(1) It requires a long careful study of Greek to use them instinctively right: each year of reading makes one more and more familiar with them, but to attain perfect familiarity requires many years.

(2) *Conversation* brings out particles most richly: therefore Plato and the Dramatists are the storehouses.

(3) It is often misleading to have one English word for each Greek one, and rigidly to adhere to it. The freer range one has in translation, provided accuracy be studied, the more correctly one will use particles in composition.

(4) When you have got your particle from this list, look it out in the dictionary to *see how the Greeks used it.*

## LIST OF PARTICLES.

Those marked † cannot come first in the sentence.

*After all, † ἀρα.*

*Also, καὶ: (after an enumeration, or more emphatic), καὶ δὴ καὶ.*

*And, καὶ: † δέ (at the beginning of sentence).*

*And again, καὶ μὴν καὶ.*

*And then, εἶτα δέ, or καὶ τα = καὶ εἶτα.*

*And yet, καίτοι.*

*Anyhow (resumptive := 'however that may be'), † δ' οὖν.*

*At least, } † γε, † γοῦν.*

*But, ἀλλά.*

*But indeed, ἀλλὰ μήν.*

*But still, δμως δέ, ἀλλ' δμως.*

*By the by, καὶ μήν; sometimes καὶ δή.*

*Come now, ἄγε δή, φέρε δή.*

*Either . . . or, ή . . . ή.*

*Especially, ἀλλως τε καὶ.*

*Even, καί.*

*—, not even, οὐδέ.*

*For, † γάρ (καὶ γὰρ and ἀλλὰ γὰρ are found at the beginning of sentences, where we should usually simply say 'for' and 'but').*

*However, † μέντοι.*

*Indeed, μέν: with δέ to follow.*

*Much less, μὴ τί γε δή (or with elliptical conjunctions, μὴ δτι, οὐχ δπως, etc., § 188).*

*Nay rather, † μὲν οὖν.*

*Neither . . . nor, οὔτε . . . οὔτε.*

*Nevertheless, καίτοι, οὐ μὴν ἀλλά.*

*No [see Idioms, Miscellaneous, § 183].*

*Nor, οὐδέ, [unless after οὔτε; see neither].*

*Not, οὐ, or μή* [see Negatives, § 115].

*Not even, οὐδέ.*

*No, nor* [emphatic], *οὐ μὴν οὐδέ.*

*No more, ('no more do I'), οὐδέ.*

*Not but what, οὐ μὴν ἀλλά* (generally at beginning of new sentence).

Thus:

'I will not save you: not but what I will try.'

*οὐ σώσω σε. οὐ μὴν ἀλλά πειράσομαι γε.*

*Now then, ἄγε δή.*

*Of course, † δή, ως εἰκός.*

[*δή*, from the liveliness of the Greeks, is often used where we should use no particle at all: it sometimes corresponds to 'of course,' 'you see,' 'you know,' 'then,' 'there'; sometimes to a wink or twinkle of the eye. The only way thoroughly to understand *δή*, is to watch for it in Greek, and collate instances.]

*Pray* ('pray why did you —'), † *δῆτα*, or † *δή*.

*So, † οὖν, † τοίνυν*: even *ῶστε* [see Connection, § 139].

*Still, ὥμως.*

*Still in spite of all, οὐ μὴν ἀλλά* [see *Not but what*]

*Then, † οὖν, † τοίνυν, διὰ τοῦτο, τοιγαροῦν.*

*Then again, εὖτα δέ.*

*There, καὶ δή*, (see *Well*).

*There now, ἵδού, τοῦτ' ἐκεῖνο.*

*Therefore* [see *then*].

*Well, καὶ δή.* ('Do it.' 'Well, I am doing it.' *δρᾶ τοῦτο. καὶ δὴ δρῶ.*)

*Well then, ἀλλά, ἀλλ' οὖν.*

*Wherefore, διό, or δι' δ, ἀνθ' ὥν* [see *Then*].

*Why* ('Why, how do you know?'), † *γάρ.*

*Yes* [see *Idioms*, § 183].

*Yet, καίτοι, ὥμως.*

*You see, † δή* [see *Of course*].

## LIST OF PREPOSITIONS.

a. accusative; d. dative; g. genitive.

About (round), <i>περί</i> , a.; <i>ἀμφί</i> , a.	Besides, <i>πρός</i> , d.
— (nearly), <i>adv.</i> <i>μάλιστα</i> , <i>ώς</i> , <i>ἐσ</i> .	— (not counting), <i>χωρίς</i> , g.; <i>ἐκτός</i> , g.
— (concerning), <i>περί</i> , g.	Between, <i>μεταξύ</i> , g.
Above, <i>ὑπέρ</i> , g.	Beyond, <i>πέρα</i> , g.; <i>ἐκτός</i> , g.
According to, <i>κατά</i> , g.	— (power, etc.), <i>ὑπέρ</i> , a.
Across, <i>πέραν</i> , g.; <i>διά</i> , g.	By (agent), <i>ὑπό</i> , g.
After, <i>μετά</i> , a.	— (cause), d. simply.
— (to get), <i>ἔπι</i> , a.	— (difference), <i>παρά</i> , a.
— interval of, <i>διά</i> , g.	— (in oaths), <i>πρός</i> , g.
Against, <i>κατά</i> , g. charge (speak-).	— itself, <i>έφ' ἑαυτοῦ</i> .
— (opposed to), <i>άντι</i> , g.	— means of, <i>διά</i> , g.
— (motion), <i>ἔπι</i> , a.; <i>πρός</i> , a.	— (near), <i>παρά</i> , d.
— (rest), <i>ἔπι</i> , d.; <i>παρά</i> , a.	— side of, <i>παρά</i> , d.
— will of, <i>βίᾳ</i> , g.	— (seize by), g. simply.
— (contrary to, e.g. laws, etc.), <i>παρά</i> , a.	Concerning, <i>περί</i> , g.
Along, <i>άντα</i> , a.; <i>κατά</i> , a.; <i>παρά</i> , g.	During, a. simply.
Among, <i>ἐν</i> , d.	— day, <i>μεθ' ἡμέραν</i> .
Around, <i>περί</i> , a.; <i>ἀμφί</i> , a.	Except, <i>χωρίς</i> , g.; <i>ἐκτός</i> , g.; <i>πλήν</i> , g.
As to, <i>περί</i> , g.; <i>κατά</i> , a.	For (benefit of), d. simply.
As far as, <i>μέχρι</i> , g.	— (come, send —), <i>ἔπι</i> , a.
At (place), <i>κατά</i> , a.; <i>ἐν</i> , d.*	— (price), g. only.
— (a post), <i>ἔπι</i> , d.	— sake of, <i>χάριν</i> , <i>ὕνεκα</i> , g.; <i>διά</i> , a.
Before, <i>πρό</i> , g.	— (time), a. simply.
— (oaths), <i>πρός</i> , g.	— (considering), <i>ώς</i> .†
— (court), <i>παρά</i> , d.	— (famous for), <i>διά</i> , a.
— (motion), <i>παρά</i> , a.	From, <i>ἀπό</i> , <i>ἐκ</i> , g.
Behind, <i>ὅπισθεν</i> , g.	— (after 'prevent'), <i>μή</i> , etc.
Below } <i>ὑπό</i> , g., d.	— apart —, <i>χωρίς</i> , g.
Beneath } <i>ὑπό</i> , g., d.	— (transferred —), <i>παρά</i> , g.
— (motion), <i>ὑπό</i> , a.	— (motives), <i>ὑπό</i> , g.
Beside, <i>παρά</i> , d.	
— (the question, etc.), <i>παρά</i> , a.	

\* In certain names of towns, as 'Αθήνησι, Θήβησιν, an old locative form was employed to express at.

† Thus: 'Cities numerous for one island.'

*πόλεις ὡς ἐν μιᾷ νήσῳ πολλαι.*—THUC. vi. 20.

## LIST OF PREPOSITIONS—Continued.

In, <i>ἐν</i> , <i>d.</i> ; often <i>d.</i> only, as <i>τῇ διανοίᾳ</i> .	Out of, <i>ἐκ</i> , <i>g.</i> — (kindness), etc.), <i>d.</i> simply, or <i>ὑπό</i> , <i>g.</i> ; or <i>διά</i> , <i>a.</i>
— accordance with, <i>κατά</i> , <i>a.</i>	Outside, <i>ἐκτός</i> , <i>g.</i>
— case of, <i>ἐπi</i> , <i>g.</i>	Over, <i>ὑπέρ</i> , <i>g.</i> — against, <i>ἀντi</i> , <i>g.</i> ; <i>ἐναντίον</i> , <i>g.</i> — extending —, <i>ἐπi</i> , <i>a.</i>
— comparison with, <i>πρός</i> , <i>a.</i> ; <i>παρά</i> , <i>a.</i>	Past, <i>παρά</i> , <i>a.</i>
— consequence of, <i>διά</i> , <i>a.</i>	Round, <i>ἀμφi</i> , <i>a.</i> ; <i>περi</i> , <i>a.</i>
— favour of, <i>πρός</i> , <i>g.</i>	Through, <i>διά</i> , <i>g.</i> — (owing to), <i>διά</i> , <i>a.</i> — —, (qualities), <i>ὑπό</i> , <i>g.</i> or <i>d.</i> simply.
— hopes of ( <i>εi</i> , opt. or final conj.	To (motion), <i>πρός</i> , <i>a.</i> ; <i>εἰς</i> , <i>a.</i> ; <i>ἐπi</i> , <i>a.</i>
— light of, <i>ἐν μέρει</i> , <i>g.</i>	— — (people), <i>ώς</i> , <i>a.</i>
— manner of ( <i>ώς</i> ).	— contrary —, <i>παρά</i> , <i>a.</i>
— matter of, <i>περi</i> , <i>g.</i> ; <i>κατά</i> , <i>a.</i> ; <i>g.</i> only.	— owing —, <i>διά</i> , <i>a.</i>
— place of, <i>ἀντi</i> , <i>g.</i>	— up —, <i>μέχρι</i> , <i>g.</i>
— power of, <i>ἐπi</i> , <i>d.</i>	Towards, <i>ἐπi</i> , <i>g.</i> ; <i>πρός</i> , <i>a.</i>
— proportion to, <i>κατά</i> , <i>a.</i>	Under, <i>ὑπό</i> , <i>g.</i> , <i>d.</i> — (motion), <i>ὑπό</i> , <i>a.</i>
— respect of, <i>περi</i> , <i>g.</i>	Up, <i>ἀνά</i> , <i>a.</i>
— (space of time) <i>g.</i> only, or <i>ἐντός</i> , <i>g.</i>	— to, <i>μέχρι</i> , <i>g.</i>
— spite of, <i>βίᾳ</i> , <i>g.</i>	Upon, <i>ἐπi</i> , <i>g.</i> , <i>d.</i> — (this), <i>ἐκ (τούτου)</i> .
— stead of, <i>ἀντi</i> , <i>g.</i>	With, <i>σύν</i> , <i>d.</i> ; <i>μετά</i> , <i>g.</i> — (in house, presence of) <i>παρά</i> , <i>d.</i>
— time of, <i>ἐπi</i> , <i>g.</i>	— (instrument), <i>d.</i> simply.
— (turn) <i>ἀνά</i> ( <i>μέρος</i> ).	— (qualities), [adverbs].
— view of, <i>ἐπi</i> , <i>d.</i>	— reference to } <i>περi</i> , <i>a.</i>
Inside, <i>ἐσω</i> , <i>g.</i> ; <i>ἐσωθεν</i> , <i>g.</i>	— respect to } <i>περi</i> , <i>a.</i>
Into, <i>εἰς</i> , <i>a.</i>	— view to, <i>ἐπi</i> , <i>d.</i>
Of, <i>g.</i> simply.	
Off, <i>ἐκ</i> , <i>g.</i> ; <i>ἀπό</i> , <i>g.</i>	
On, <i>ἐπi</i> , <i>d.</i> [on the left, <i>ἐξ ἀριστερᾶς</i> ],	
— account of, <i>διά</i> , <i>a.</i>	
— basis of, <i>κατά</i> , <i>a.</i>	
— behalf of, <i>ὑπέρ</i> , <i>g.</i>	
— side of, <i>παρά</i> , <i>d.</i> ; <i>πρός</i> , <i>g.</i>	
— strength of, <i>κατά</i> , <i>a.</i>	
— condition of, <i>ἐπi</i> , <i>d.</i>	
— (spend on), <i>εἰς</i> , <i>a.</i>	
Opposite, <i>ἐναντίον</i> , <i>g.</i>	

## SCHEME OF GREEK SUBJUNCTIVE AND OPTATIVE.

[Where Indic. is used in Primary, it is spaced for clearness.]

### NEAR OR PRIMARY.

#### 1. WISH, COMMAND.

μάθωμεν, 'let us learn.'  
μὴ μάθητε, 'don't . . .' § 124.

#### 2. FINAL (Purpose). § 2, § 3.

δρῶ, ἵνα μάθητε, . . . that you  
may . . .

(Fear). § 192.

δέδουκα μὴ μάθητε.

(Precaution: with *Fut.*). § 8.  
σκόπει δπως ἔστει, 'see that you  
are.'

#### 3. DELIBERATIVE. § 10.

(Direct), τί μάθω: what must  
I . . . ?

(Indirect), οὐκ ἔχω δ, τι μάθω.

#### 4. CONDITIONAL. § 14.

εὰν μάθω, εἴσομαι, 'if I learn  
I shall . . .'

#### 5. INDEFINITE. § 20.

δ, τι δν μάθω, δράσω, 'what-  
ever I learn . . .'

#### 6. ORATIO OBLIQUA.

(a) Statement: (1) Main clause.  
§ 30.

λέγω δτι ἔστι. 'I say it is.'

(2) Dependent. § 33.

λέγω δτι δρά δ δύναται.

'I say he does what he can.'

(b) Question. § 42.

ἐρωτῶ τις ἔστι (or δπτις).

'I ask who he is.'

### REMOTE OR HISTORIC.

μάθοιμεν, 'O that we might . . !'  
μὴ μάθοι, 'may he not . . !'

ἔδρασα ἵνα μάθοις, . . . that you  
might . . .

(Vivid, μάθητε.)

ἔδεισα μὴ μάθοις, . . .

(Vivid, μάθητε.)

ἔσκόπουν δπως ἔσοιτο . . . that  
he should be . . .

(Vivid, ἔσται.)

οὐκ εἶχον δ, τι μάθοιμι.

(Vivid, μάθω.)

εί μάθοιμι, εἰδείην δν, 'if I  
learned, I should . . .'

(Vivid, § 18.)

δ, τι μάθοιμι, ἔδρασα, 'what-  
ever I learned, I did.'

(Vivid, § 22.)

ἔλεγον δτι εἴη, 'I said it  
was.'

(Vivid, ἔστι.)

ἔλεγον δτι δρψη δ δύνατο . . .

'did . . . could . . .'

(Vivid, δρψη . . δύναται.)

ἡρώτων τις, δπτις εἴη, ' . . asked  
. . . was . . .'

(Vivid, ἔστι.)

## INDEX OF MOODS EMPLOYED IN

P. = PRIMARY.	H = HISTORIC.	MOOD.	NEG.
I. WISH, command, etc.			
Hortative . . . .		1. Subjunctive . . . .	μή
Command . . . .		Imperative, Sub. . . .	μή
Wish . . . .		Optative . . . .	μή
II. FINAL.			
*Purpose . . . .		Subj. P., Opt. H. . . .	μή
Fear, fact . . . .		Indic. . . .	οὐ
* " contingency . . . .		Subj. P., Opt. H. . . .	οὐ
*Precaution . . . .		Fut. Ind. P., Fut. Opt. P. . . .	μή
III. DELIBERATIVE, direct . . . .		Subj. . . .	μή
* " indirect . . . .		Subj. P., Opt. H. . . .	μή
IV. CONDITIONAL.			
(1) Fact . . . .		(Prot.) Ind., (Apod.), Ind. . . .	μή, οὐ
(2) Contingency, near . . . .		,, Subj., ,, Ind. . . .	μή, οὐ
,, remote . . . .		,, Opt., ,, Opt. . . .	μή, οὐ
,, past . . . .		,, Ind., ,, Ind. . . .	μή, οὐ
V. *INDEFINITE . . . .		Subj. P., Opt., P. . . .	μή
VI. ORATIO OBLIQUA,			
(1) Statement, main clause . . . .		Acc. and Inf. . . .	οὐ
* " " . . . .		Acc. and Part. . . .	οὐ
* " dependent . . . .		Indic. P., Opt. H. . . .	οὐ
(2) *Question . . . .		Opt. H. . . .	οὐ
(3) Petition . . . .		Ind. P., Opt. H. . . .	οὐ
VII. CONSECUTIVE, actual . . . .		Inf., or Acc. and Inf. . . .	μή
,, natural . . . .		Verb unchanged . . . .	οὐ
,, with <i>οἵσις</i> , <i>ὅσος</i> . . . .		Acc. and Inf. . . .	μή
,, with <i>ἔφ' ω τε</i> . . . .		Inf. . . .	μή
VIII. LIMITATIVE . . . .		Inf., or Acc. Inf. . . .	...
IX. TEMPORAL.			
When, since, whilst, after . . . .		Indic. . . .	οὐ
*Until . . . indefinite . . . .		Subj. P., Opt. H. . . .	μή
,, definite . . . .		Indic. . . .	οὐ
*Before, <i>πρό</i> , indefinite, . . . .		Subj. P., Opt. H. . . .	μή
,, definite, positive . . . .		Acc. Inf. . . .	μή
,, " neg. . . .		Indic. . . .	οὐ
X. CAUSAL . . . .		Indic. . . .	οὐ
XI. CONCESSIVE.			
Even if . . . .		Participle . . . .	μή
<i>καίπερ</i> . . . .			οὐ

In those marked \* the vivid construction can be employed; it consists simply

## VARIOUS KINDS OF SENTENCES.

P. = PRIMARY. H. = HISTORIC.

SECT.	REMARKS.
§ 124	Subj. only neg., and only aor., otherwise use imper. If wishing clause oblique, always inf., see § 45.
§ 2	Conjunctions <i>ἴνα</i> , <i>ώσ</i> , <i>ὅπως</i> .
§ 192	the conjunction is <i>μή</i> (or <i>ὅπως μή</i> with fut.), hence the negative used
§ 192	is <i>οὐ</i> .
§ 8	Conjunction <i>ὅπως</i> .
§ 10	
§ 10	
§ 14	<i>μή</i> neg. in Prot., <i>οὐ</i> neg. in Apod. always.
..	In near, use <i>ἔτεν</i> in Prot.
..	„ remote „, <i>εἰ</i> „, <i>ἄν</i> in Apod.
..	„ past „, <i>εἰ</i> „, <i>ἄν</i> in Apod.
§ 20	in P., conjunctions, etc., always compounded with <i>ἄν</i> .
§ 25	verbs of <i>saying</i> and <i>thinking</i> .
§ 26	verbs of <i>knowing</i> and <i>feeling</i> .
§ 30	conjunctions <i>ώσ</i> or <i>ὅτι</i> .
§ 34	in P. verb must be unchanged, in H. may be.
§ 43	
§ 45	
§ 53	
§ 51	
§ 60	
§ 63	conjunction <i>ώστε</i> .
§ 65	exactly same usage as <i>ώστε</i> .
§ 66	conj. <i>ώσ</i> , <i>ὅτε</i> , <i>ἔπειλ</i> , <i>ἔπειδή</i> , <i>ἔως</i> , <i>ἔξ οὐ</i> , <i>ἔν</i> <i>ῳ</i> , <i>ἥνικα</i> . If indefinite, add <i>ἄν</i> , neg. <i>μή</i> , and see V.
§ 86	conjunctions <i>ἔως</i> and <i>μέχρι</i> , and <i>μέχρι</i> and <i>οὐ</i> , with or without <i>ἄν</i>
§ 86	in P.
§ 80	only after neg.
§ 76	
§ 81	
§ 91	<i>ώσ</i> , <i>ἔπειλ</i> , <i>ἔπειδή</i> , <i>ὅτι</i> , <i>διέτι</i> .
§ 94	see IV., a simple conditional.
§ 95	

in substituting the Primary Sequence for the Historic after a Historic Verb.

## VOCABULARY.

N. B.—All verbs in which the aorist meaning differs from the present (like *ἵστημι*) are given in the tense required. Often, too, the aor. inf. is given where the pres. would do as well, to familiarise the student with the use of both tenses. The contracted verbs are sometimes given in the open form, but of course must always be contracted when used in Attic Prose.

For *numerals*, see the Grammar: for *pronouns*, *conjunctions*, *participles*, and *prepositions*, see the Lists at the end of the Exercises. Some few, however, of all these are given here, especially those which occur early, when the learner will have more words to look out, and so will require a little more aid.

The words given here will often not be available, when the sentence requires turning, see § 90—§ 114: but even then they will suggest the *stem* from which the right derivative will be found in the Greek Lexicon.

In Part IV. so much recasting will be required that it is scarcely possible to make the Vocabulary complete there. The mere translation of the words would be of no use. The notes will give hints on the main difficulties.

### ABBREVIATIONS.

vb. = verb  
 adj. = adjective  
 adv. = adverb  
 inf. = infinitive  
 sb. = substantive  
 d. = dative  
 a. = accusative  
 g. = genitive  
 m. = masculine  
 f. = feminine  
 n. = neuter

imp. = impersonal  
 v.a. = verb active  
 tr. = transitive  
 comp. = compounds  
 enc. = encclitic  
 intr. = intransitive  
 lit. = literal  
 met. = metaphorical  
 sqq. = the following sections  
 the words enclosed in [ ], being  
 synonymous, should be referred to.

### A

abandon, *προδίδωμι, λείπω, ἀποβάλλω, μεταστήνω*  
 able (to), *δύνατός, ολός τε, ικανός*  
 (having ability), *φρόνιμος, σοφός, συνετός*  
 abominable, *βδελυρός*  
 abound (things), use *πολύς*; (persons), use *εὐπορεύω*  
 about, to be, *μέλλω*  
 above, *ἄνω, ἄνωθε*  
 (earlier), *πρότερον*  
 absence, use *ἀπών*  
 absent, to be, *ἄπειμι*  
 to be (from home), *ἀποδημέω*  
 absolutely, *ἀτεχνώς, τὸ πάραπαν, παντάπασι*

abstain, *ἀπέχομαι*  
 absurd, *γελοῖος*  
 talk absurdly, *ληρῶ*  
 abundant, *ἀφθονος, πλήρης, πολύς*  
 abundantly, *ἀφθόνως, ἀδηνη, πλεῖστον*  
 abuse (vb.), *λοιδορέω, λοιδοροῦμαι*  
 (sb.), *λοιδορία*  
 acceptable, *ήδυς*  
 accidentally, *τύχη* (often use *τυγχάνω*)  
 accompany [go with]  
 accomplice, *ξυνωμότης*  
 accomplish, *τελῶ*  
 be accomplished, *γενέσθαι, τελεῖσθαι*  
 accord (of one's own), *ἐκών, ἐκουσίως, ἐκ τοῦ αὐτομάτου*

accordingly, οὖν, τοινυν, διὰ τοῦτο, δὶς δ, ὥστε, etc.	afterward, ὥστερον, ἔπειτα, μετὰ ταῦτα
account (vb.), νομίζω	(not long —), οὐ διὰ πολλοῦ (see prep.)
accuracy, ἀκριβεία	again, πάλιν, αὖθις
accurate, ἀκριβής, σαφής	agent, ὑπηρέτης
accursed, κατάρατος, θεοῖς ἔχθρος (future state), οἱ ἐν Ταρτάρῳ	(to be), πράσσω (ὑπέρ)
accuse, αἰτιάμαι, ἔγκαλέω	aggressor (to be), πρότερον (or πρότερος) ἀδικήσαι
accused (the), ὁ φεύγων	agitate, κινέω, ταράσσω
accuser, ὁ διώκων	ago, long ago, πάλαι
accustomed (vb.), εἰωθα	ago, two years, τρίτον ἔτος τοῦτο ἔξ οὐ or δύο ἥδη ἔτη
acknowledge, ὁμολογῶ	agree (be willing), ἔθελω
acquaintance, use adj., γνώριμος ; or vb., γνωρώσκω, γνωρίζω	(or come to agreement), ὁμολογέω, συγχωρεῖν
acquiesce, ἀνέχομαι, ῥᾳδίως φέρω, ἔάω	(it was agreed) use συμβαίνω, or εἴρητο
acquit, ἀπολύω	(think with) ταῦτα φρονεῖν (d.)
active [energetic]	agreeable [pleasant]
actor, ὑποκριτής	agreement, σύμβασις
additional, use πλέων, or πρός (d.), or comp.	(make an agreement), συντίθεσθαι, συντίθηται, συγχωρεῖν
address, προσειπεῖν	(harmony), ὁμόνοια
adduce (evidence), παρέχεσθαι μάρτυρας, μαρτυρίαν	aid (vb.), βοηθέω, ὀφελεῖν
adjourn, ἀναβάλλομαι	(sb.), βοήθεια, ὀφέλεια
administer [rule]	ail, νοσέω, πάσχω
admiral, ναύαρχος	what ails you ? τι πάσχεις ;
admiralty, ναυαρχία	aim (vb.), στοχάζομαι, ἔφεσθαι
admire, θαυμάζω, αἰνέω, ἐπαινέω	alarm (vb.), φοβέω, ἐκπλήσσω
admit (a fact), ὁμολογέω (a person), ἔάων εἰσιέναι	all, πᾶς, ἄπας, σύμπτας
adopt (a plan, means, etc.), χρήσθαι	all the more, τοσούτῳ μᾶλλον
adorn, κοσμέω	at all, πάνυ
adornment, κόσμος	all manner of, παντοῖος
advance, προβαίνω	allow, ἔάω
advantage, ὀφέλεια (have the), προέχειν (get), ὀφέλεῖσθαι	it is allowed, ἔξεστι
adverse, δυστυχής	almost, μόνον οὐ, σχεδὸν
adversary, ἔχθρος, πολέμος, ἐναντίος	alone, μόνος
advice, συμβούλη take advice, πειθομαι	aloud, μεγάλη φωνῇ
advisable, ὀφέλιμος it is advisable, δεῖ	already, ἥδη
advise, συμβούλεύω, παραινῶ	altar, βωμός
aerial, αἰθέριος	alter, μεθίστημι, μεταβάλλω
affair, πρᾶγμα the affairs of, τὰ τοῦ	altogether, πάνυ
affect (aim at), ἔφεισθαι (move), κινέω, ἐκπλήσσω, ταράσσω	always, δέλ
affection, ἀλγειώς, λυτηρός	ambassador, πρεσβευτής (plur. πρέσβεις)
afraid [fear]	ambition, φιλοτιμία
	ambitious, φιλότιμος
	(to be), φιλοτιμεῖσθαι
	amiss, what is amiss (with him) ? τι πάσχει ;
	(defect), τὸ ἐλλιπές, τὸ πλημμελές
	ammunition, use ὅπλα

among, ἐν	argue, διαλέγομαι
these, ἐκ τούτων	argument, λόγος
amused, be, ἥδομαι	arise, ἀναστῆναι, ἐκστῆναι
amusing, γελοῖος	(become, grow), γενέσθαι
ancestor, πρόγονος	arm (vb.), ὥπλιζω
anger, ὀργή, (vb.) ἔξοργίζω	arms, δπλα
angrily, δι' ὀργῆς	army, στρατιά, στράτευμα, στρατός
angry, χαλεπός, or participate	arouse, ἐγέίρω (compr.)
(to be —), ὀργίζομαι, χαλεπαίνω,	arrange, παρασκευάζω
δυσχεραίνω, ἀγανακτέω	arrest, καταλαβεῖν, ἐπιλαβέσθαι,
animal, ζῶν, θηρίον	συλλαμβάνω
announce, ἀπαγγέλλω, κηρύσσω	be arrested, ἀλίσκομαι
(comp.)	arrive, ἀφικνέομαι
annoy, λυπέω, πράγματα παρέχω	arrogant, σεμνός, μεγαλόφρων, ὑβρισ-
be annoyed, δυσχεραίνω, χα-	τικός, νεανικός, ἀναιδής
λεπῶς φέρω	arrow, διότος, βέλος
another, ἄλλος	art, τέχνη
answer, φημί, ἀποκρίνομαι	artificer, δημιουργός
anxious [wish, desire]	artifice, μηχανή, τέχνη
any, τις	artillery, μηχανάλ, δπλα
in any way, δπωσοῦν, or τι	artist, τεχνίτης, ἔργάτης, τέχνης
anyhow (particles)	ἐπιστήμων
apartment, οίκημα	ascend, ἀναβαίνω
apology, ἀπολογία, or use verb	ashamed, to be, αἰσχύνομαι
apologue, μύθος	ashore, to cast, ἐκφέρω
apparel [dress]	ask (question), ἐρωτᾶν, ἐρέσθαι
apparent, φανερός, δῆλος	ask (favour), αἰτέω, ἀξιώ
-ly, φανερώς, or use δοκεῖν	asleep, εῦδων
appear, δοκεῖν, φαίνομαι	fall asleep, καταδαρθάνω
(present oneself), παρελθεῖν,	aspect, use δψις, or ἰδεῖν
παρένναι	aspire, ἀξιοῦν, ἐλπίζω, ἀξιοῦν
appearance, δψις, or use δοκεῖν	ἐαντύν
appease, καταπραΐνω, ἀρέσκω	assassinate, ἀποκτείνω
(— anger), παύω τῆς ὀργῆς	assemble (tr.), συλλέγω
applaud, ἐπανέω, θορυβεῖν	(intr.), συνέρχομαι
applause, θρύβος, ἐπαινος	assent, σύμφημ, συμολογέω
appoint, καθίστημι, ἐλέσθαι, τάσσω	(agree to do) πείθεσθαι
appointed [place, time, etc.],	(assent to request), ἐᾶν, ἐθέλειν,
εἱρημένος (θητή ἡμέρα)	συναινέσαι
appropriate, ἐπιτήδειος, πρέπων,	assert, λέγω
προσήκων	(strongly), δισχυρίζομαι
(of names, i.e. called after	assign, νέμω, διανέμω
something), ἐπώνυμος	associate (sb.), ἑταῖρος
approach, ἐπειμι, προσέρχομαι, προσ-	(vb.), δημιέω
χωρέω	assume, λαμβάνω
approbation, with my, ἐκέντος ἐμοῦ	astonish, ἐκπλήσσω, ἐς ἀπορίαν
approve, ἐπαινέω	astonishment [use verb]
the plan was approved, ἔδοξε	astounded, be, θαυμάζω, ἐκπλαγῆναι
arbitrary, δυσχερής, βλαστός, τυραν-	attack, ἐπιθέσθαι
νικός	attempt, πειράομαι
archer, τοξότης	(sb.), πέμπα
archon, ἀρχων	attend (care), θεραπεύω
ardent, πρόθυμος	(serve), διακονέω
ardour, προθυμία	

attend (listen) *προσέχειν* τὸν νοῦν  
attention, pay, *προσέχειν* τὸν νοῦν  
    pay no attention, διτιγωρεῖν,  
    χαρεῖν λέγειν  
attentive, ἐπιμελῆς  
audacious, τολμηρός, θρασύς  
authority, ἔξοντα  
    (weight), ἀξιώμα  
authorities [rulers, officers, etc.]  
avail, often ἐπαρκέω; δφελος  
    — oneself, χρῆσθαι  
avenge, τιμωρέω (d.) [see punish]  
    I am avenged, τιμωρίαν ἔλαβον  
averse, οὐκ ἐθέλων [w. inf.], ἀκων  
avert, ἀποτρέπω  
avoid, φεύγω  
await, μένω, περιμένω, ὑποδέχομαι  
awake (v. a.), ἔγειρω  
    (to lie —), ἔγρηγορα  
aware [know]  
away, in comp. ἀπο—  
axe, πέλεκυς (m.).

## B

back (adv.), δπίσω, πάλιν, ἀνά—  
    (comp.)  
bad, κακός  
baker, ἀρτοπώλης  
band, λόχος, πλῆθος (n.)  
banish, ἐκβάλλω  
banishment, φυγή  
bank, δχθη  
banquet, συμπόσιον, ἔορτή  
barbarous, δεινός, βλαστός  
barter, ἀγοράζομαι, ἀνταμειβεσθαι,  
    ἀλλάσσω  
base (adj.), αἰσχρός, κακός  
basket, φορμός  
bathe, λουέσθαι  
battle, μάχη  
bawl, κεκραγέναι, φθέγγεσθαι  
beam, ξύλον  
bear, ἄρκτος  
beard, πώγων  
beast (wild), θήρ, θηρίον  
beat, τύπτω, παίω, πλήσσω[conquer]  
    b. breast, κόπτεσθαι  
beautiful, καλός  
beauty, κάλλος (n.)  
become, γίγνεσθαι  
becoming (adj.), εὐπρεπής, πρέπων  
bed, λέχος, κλίνη  
    go to bed, ἀναπαυσόμενος ἀπιέναι

befall, γίγνομαι, or use τυχέω  
before (in presence), ἐναυτίον (g.)  
    the day before, τῇ προτεραίᾳ  
beg [ask]  
begin, ἀρχω  
behave, use δρᾶν, πράσσειν, ἔχειν  
    (w. adv.), παρέχειν ἐαυτόν (adj.)  
behind, ὑπισθεν (g.)  
behold, θεωρεῖν  
belief, δόξα, γνώμη  
believe, πείθεσθαι, οἴομαι, δοξάω  
belly, κοιλία, γαστήρ  
belong to, use ἔχω, εἶναι, or προσήκει  
beloved, φίλος  
belt, ζωστήρ (m.)  
bench, ἔδρα  
bend down (active), καθίημι: (intr.)  
    κατακύπτω  
benefit, εὐεργετέω, ὡφελέω  
    (sb.) εὐεργεσία, χάρις  
benevolence, εὔνοια, φιλανθρωπία  
bequeath, παραδοῦναι, διαδοῦναι  
besides (adv.) προσέπτι  
besiege, πολιορκέω  
best, ἄριστος  
    it seems best, δοκεῖ  
    do one's best, use πάση τέχνη  
bethink oneself of, μεμνήσθαι, μνη-  
    σθῆναι, ἐπιμνησθῆναι  
betray, προδίδωμι  
better, ἀμεινών  
    — off, πλέον ἔχειν  
between, μεταξύ (g.)  
beware, εὐλαβεῖσθαι, φυλάσσεσθαι  
bewildered, διγγιάω, ἀπορέω  
beyond, πέρα (g.): sometimes ει μή  
bid, κελεύω  
bill (law or vote), ψήφισμα  
bind, δέω  
bird, ὄρνις  
birth, γένος  
    of good birth, εὐγενής  
bit, μέρος  
bit, after a, οὐ διὰ πολλοῦ, ταχύ  
bitter (of grief), βαρύς, οἰκτρός  
black, μέλας  
blame, αἰτία  
    (lay blame), αἰτιάομαι  
    (vb.), αἰτιάομαι, μέμφομαι  
    is to blame, αἰτίος ἐστι  
    -less, ἀμεμφής, δσιος  
    to be blamed, μεμπτός  
blind, τυφλός  
blush, ἐρυθριάω

boast, ἀλαζονεύομαι, καυχάομαι	build, οἰκοδομέω, ποιεῖν (or mid.)
-ful, ἀλαζών	bull, ταῦρος
-fulness, ἀλαζόνεια	burden (use χαλεπός), δγκος
boat, πλοῖον, ἀκάτιον	burdensome, ἐπαχθῆς
body, σῶμα (n.)	burn, καίω (tr.) φλέγω (intr.)
(band), λόχος	out, ἐκκαίω
boil, ἔψω	burst (rush), πηδάω; burst out,
bold, τολμηρός, θρασύς	ἐκπηδάω
bond, δεσμός	out [shout]
book, ξυγγραφή, βιβλίον	bury, θάπτω, κατορύσσω
boorish, ἄγριοκος	business, ἔργον, πρᾶγμα
-ness, ἀγροκία	it is my business, δεῖ με
borrow, δανείζομαι	but, ἀλλά
bore, τετραίνω	but (except), εἰ μή, πλήν
bosom, κόλπος	[only]
bottle, λήκυθος (f.)	butcher (vb.), σφάζω (comp.)
bottom, τὰ κάτωθεν	buy, ὀνέομαι (aor. ἐπιάμην), ἀγο-
at the, κάτω	ράξω
bound [limit], ὅρίζω	by (swearing), νή, μά
to be bound to do, use δεῖ or	[prepositions]
χρή	bystanders, οἱ παρόντες.
bow, τόξον	
to bow, προσκυνεῖν (v. a.), κύπτω	
(intr.)	
bowl, τρυβλίον	
boy, παῖς	
from his boyhood, ἐκ παιδός	
branch, δέος	
brass, χάλκος	
(adj.), χαλκοῦς	
brag [boast]	
braggart, ἀλάζων	
brave, θαρσάλεος, κρατερός, ἀνδρεῖος	
-γυ, ἀρετή	
bread, ἄρτος	
(shop), ἄρτοπώλιον	
break, κλάω, ρήγνυμι (comp.)	
(a peace, etc.) λύω	
(intr.), ἐάγην (comp.)	
into a place, βίᾳ εἰσπίπτω	
break up (intr.), διαρραγήναι	
break word, ἔξαπατᾶν	
breast, στέρνον	
breath, πνοή	
out of breath, δύσπνοις	
breed, τρέφω, φύω	
ribbed, to be, δωροδοκεῖν, διαφθει-	
ρεσθαι	
bride, νύμφη	
bridge, γέφυρα	
bring, φέρω, ἄγω	
up, τρέφω, παιδεύω	
brother, ἀδελφός	
bruise, συγκόπτω	
	build, οἰκοδομέω, ποιεῖν (or mid.)
	bull, ταῦρος
	burden (use χαλεπός), δγκος
	burdensome, ἐπαχθῆς
	burn, καίω (tr.) φλέγω (intr.)
	out, ἐκκαίω
	burst (rush), πηδάω; burst out,
	ἐκπηδάω
	out [shout]
	bury, θάπτω, κατορύσσω
	business, ἔργον, πρᾶγμα
	it is my business, δεῖ με
	but, ἀλλά
	but (except), εἰ μή, πλήν
	[only]
	butcher (vb.), σφάζω (comp.)
	buy, ὀνέομαι (aor. ἐπιάμην), ἀγο-
	ράξω
	by (swearing), νή, μά
	[prepositions]
	bystanders, οἱ παρόντες.

## C

calamity, πάθος (n.), συμφορά,
κακοπάθεια
calculate, λογίζομαι
call, καλέω (comp.)
(at house) [say 'go to']
call in [allies, etc.], ἐπικαλεῖσθαι
[awaken]
calm (vb.), κατέχειν (θόρυβον),
παύειν
(adj.) ἥσυχος
calumniate, διαβάλλω
calumny, διαβολή, κατηγορία, συκο-
φαγτία, φεύδος; or use συκοφαντεῖν
camp, στρατόπεδον
campaign, στρατεία
(vb.), στρατεύεσθαι
can, δύνασθαι
can be permitted, use ξέσπτι
capacity, σύνεσις, σοφία, ἐπιστήμη,
[often use adj.]
capital [good]
punishment, θανάτον ξημία
capricious, εὐμετάβολος, ἀκατάστατος
captain (ship), ναύληρος
(army), λοχαγός
captive, δεδεμένος
capture, αιρέω
care (vb.), μέλει (d. and g.), φρον-
τίζω (g.)

care (sb.)	ἐπιμέλεια	chase, διώκω
take care of, ἐπιμελοῦμαι (g.)		chatter, λαλέω, ληρέω
take care lest, ἐλαβεῖσθαι		(sb.), φλυαρία
careful, ἐπιμελής, εὐλαβής		cheat, ἀδικέω, φενακίζω, ἔξαπατάω
be careful, εὐλαβεῖσθαι, see [precaution]		cheek, παρεία
careless, ἀμελής		cheer (be of good cheer), θαρσεῖν
be careless, ἀμελέω, δλιγωρέω (g.)		cheerful, εὐθυμος, πρόθυμος
carpenter, τέκτων, ξυλουργός		cherish, θεραπεύω, τρέφω
carry, φέρω, κομίζω: carry away with one, ἀπάγειν, κομίζεσθαι		cherry, κέρασος (f.)
carve, γλύφω		chest [box], θήκη (f.)
case, τὸ πράγμα		(breast), στήθος (n.)
this is the case with, πάσχω τοῦτο, τυγχάνω ὅν, ορ ἔχω		chief (sb.), ἄρχων, βασιλεύς, τύραννος: (adj.), μέγιστος
cask, πίθος		the chief men, οἱ πάνυ (πολῖται, στρατιώται, etc.)
cast, βάλλω		-ly, μάλιστα
about, πολλὰ φροντίζω, σκοπεῦν up (of the sea), ἐκφέρω, ἐκβάλλω		child, παῖς, τέκνον
cat, αἴλουρος		choose, ἐκκρίνω, αἱρέομαι
catch, αἱρέω, λαμβάνω		citizen, πολίτης
hold, λαμβάνεσθαι (g.)		city, πόλις
caught, be, ἀλίσκομαι		claim, ἀξιώ
cause, αἰτία		clamour, θόρυβος
(legal), δίκη		claw, χηλή
cease, παύομαι		clear, σαφής
centurion, λοχαγός		(empty), κενός
certain, πιστός, σαφής		clemency, οἰκτος, εὐμένεια, φιλανθρωπία
I am certain, οἶδα σαφῶς, ἐπίσταμαι		clever, σοφός, δεινός
to be certain to do, use μέλλω, or σαφέστατα		-ness, σοφία
say for certain, σαφές τι λέγειν a certain one, τις		cliff, κρήμνος
certainly, § 183		climb, ἀναβαίνω, ὑπερβαίνω
chain, δεσμός: in chains, δεδεμένος		cloak, ιμάτιον
chair, διφρός, έδρα		close (adv.) [near] (vb.), κλείω
challenge, ἐσ μάχην προκαλεῖσθαι		(intr.), τελευτάω
chamber, οίκημα		closely (to look), ἀκριβῶς
chance (sb.), τύχη		clothe, ἔννυμι, ἐνόνω
(opportunity), καιρός		clothes, ἐσθῆς, ιμάτιον
(vb.), τυγχάνω (with partic.)		without clothes, γυμνός
change, μεταβάλλω (also other verbs with μετα-) : ἀναθέσθαι		cloud, νεφέλη
(mind), μετανοέω, μετάγνωσκω		coat, ιμάτιον
character, διάνοια [often done with οἶος, δποιος]		cobbler, σκυτοτόμος
charge, ἐγκαλέω, αἰτιάμαι		cock, ἀλεκτριών
(sb.), αἰτία, ἔγκλημα		coerce, κατέχειν, εἱργειν (comp.)
to take charge, ἐπιμελέομαι (g.)		cohort, λόχος
chariot, ἄρμα (n.)		cold (adj.), ψυχρός

come true (of dreams, etc.), use γίγνεσθαι	conduct, use πράττω
comfort, παραμυθοῦμαι, παραθαρ- σύνω	confer, διαλέγεσθαι, ἐς λόγους ἐλ- θεῖν, κοινολογεῖσθαι
command, κελεύω (army), ἡγεῖσθαι, ἄρχω (sb.), ἄρχή (order), ἐντολή	conference, λόγοι
commander, στρατηγός, ἄρχων	confess, ὥμολογέω
commerce, ἐμπορία	confidence, θάρσος
commissioner, ἐπίσκοπος, πρεσβεύ- της	have confidence, πέποιθα, θαρ- σέω
commit [entrust], ἐπιτρέπω (crime), ἀδικεῖν, δρᾶν	confident, θαρσῶν, θαρσάλεος
commodious, εὐμάρης, ἐπιτήδειος	be confident, μέγα φρονεῖν, πε- ποιθέναι
common, κοινός (vulgar), πάνδημος	confront [meet], or ἐναντίον ἔγειρε
people, πλῆθος (n.), δῆλος, δῆμος	confusion, παραχῆ, θόρυβος
companion, ἑταῖρος, οἱ περὶ τινα	conjure, ἀξιοῦν, αἴτεῖν
company (military), λόχος	connect [join]
(society), ὅμιλα, συνουσία in company with, παρά (d.)	conquer, νικάω
compare, εἰκάζω	be conquered, ἡσαύρωμαι
compassion, οἰκτος	consent (ἐκών, or ἀκών, for 'with,' 'without,' consent)
compel, ἀναγκάζω	(vb.), συναινέω
complain, ἀγανακτέω, σχετλιάζω, δευτὸν ποιεῖσθαι	consequence, the, τὸ δπόδιαν in consequence of, διά (a.)
complaint [disease]	consequence, it is of no, οὐδὲν διαφέρει
complete (adj.), τέλειος, ἐντελής -ly, παντελῶς, πάνυ, τὸ παράπαν (vb.), περαίνω, τελείω	consider, σκοπέω, ἐννοέω, ἐνθυμέομαι (estimate), ποιέομαι, νομίζω
comply, πείθεσθαι	considerable, πολύς
compose (poetry, etc.), ποιέω	considerably, πολύ
composed, ησυχος, ἀτάρακτος	consolation, παραμυθία
composure, ησυχία	conspicuous, φανερός
comrades, οἱ συστρατευόμενοι [com- panion]	(distinguished), ἐλλόγιμος
conceal [hide], or σιωπάω	conspiracy, συνωμοσία
conceit, ψεύτις act with, υβρίζω	conspirator, συνωμοτης
conceited, σεμνός, ἀστεγής, ἀλάζων	constantly, πολλάκις
concerted, συγκείμενος	consternation, ἔκπληξις ; use ἔκπλα- γῆμαι
conclude [finish] [say] (infer.), τεκμαίρομαι	consul, στρατηγός, ἄρχων (later), ὑπατος
conclusion [end]	consular, ἐν τέλει ὄν
concourse, σύνοδος, σύλλογος	consult (intr.), βουλεύεσθαι
condemn, κατακρίνω, καταγιγνώσκω	contain, ἔχω
condition (in what condition, in such condition, etc., use ὡς, πῶς, οὕτως simply)	contempt, καταφρόνησις, ὑπεροψία, δλιγωρία
to be in a condition, διακεῖσθαι with adverbs, or ἔχειν	to feel contempt, καταφρονέω (g.)
to put into a, διατίθημι	contend, ἀγωνίζομαι, ἐρίζω
on condition of, ἐφ' ὅτε [see § 62 and conjunctions]	content, I am content, ἀρκεῖ μοι, or ἔθελω (to do)
	contest, ἀγών (m.)
	continent, ἥπερος
	continue, διατελέω (with partic.)
	he continued, often ἔφη
	contribute, εἰσφέρω
	contrive [manage]

control, κατέχω, ἀπέχω	creep [crawl]
conversation, λόγος	crime, ἀδίκημα, ἀμαρτία
converse, διαλέγομαι	criminal, κακούργος, αἴτιος
convey [carry]	crippled, χωλός, ἔμπηρος
convict (in talk), ἔλέγχω (in court), καταγιγνώσκω	crisis, καιρός : κίνδυνος
(of plaintiff), ἔλειψεν	cross, δαβαίνω
convince, πείθω	crow, κόραξ
cook, μάγειρος (vb.), πέσσω, δπτάω	crowd, δχλος in crowds, ἀθρόος
cool, ψυχρός -ness, ψυχος	crowded [full]
cope with, ἀγωνίζομαι (comp.), ἀμιλλάσθαι (d.)	crown (flowers), στέφανος (royal), διάδημα
be equal, ἔξιστον είναι	meta. [king], [rule]
copy (of a book), ἀπογραφή	cruel, ὡμός, ἀγριος : δεινός
corn, σίτος, τὰ σιτά (wheat), πυρός	-ty, ἀγριότης, ὡμότης
corpse, νεκρός	crush, θραύω, κλάω : ἀφανίζω, ἀπόλυτον
corrupt, σαπρός (met.), διεφθαρμένος	cry [weep], κλαίω, δλοφύρομαι
costly, τίμιος, πολυτελής	(of animals), κράξω, βοάω, etc.
council, βούλη, συνεδρία	raise a cry, μέμφομαι, δεινόν
counsel (sb.), βούλευμα (vb.), βούλεύω (tr.)	ποιεῖσθαι, βοᾶν, θρυλεῖν
take counsel, βούλευμαι	cubit, πῆχυς
counsellor, βούλευτής	culpable, αἴτιος, μεμπτός
count, ἀριθμέω (estimate), ποιοῦμαι	culprit, ὁ αἴτιος, ὁ συνειδώς
countenance, δψις	cup, κάλιξ (f.)
countermand, use οὐκέτι, with vb., or ἀναθέσθαι	cure (disease), ἀπαλλάσσειν (g.), ἰάομαι
country, γῆ, χώρα, πόλις	(tend), θεραπεύω
to go out of country, ἔκδημητος	curse (sb.), ἀρά
be out of country, ἔκδημειν	(vb.), ἐπαρδομαι (d.)
of the country, οἱ αὐτόθεν, οἱ ἔκει	custody, φυλακή
countryman, πολίτης, οἱ ἔκειθεν	take into custody, συλλαβεῖν
courage, θάρσος (n.), ἀρετή	custom, τὸ εἰωθός, ἔθος
courageous [brave]	(of nation), νόμοι, τὰ νομιζόμενα
course, δρόμος	-ary, συνήθης
of course, εἰκότως, or use δηλ., or φανερώς, etc.	according to custom, ὡς εἰώθασι, etc., or κατὰ τὸ εἰωθός
court (of justice), δικαστήριον	cut, κόπτω, τέμνω.
cow, βοῦς	
cowardly, δειλός	
to behave in a cowardly manner, ἀποδειλιάω	
craft [guile], δόλος [art], τέχνη	
crafty, σοφός	
craftsman, δημιουργός, ἐργάτης	
crawl, ἔρπω (comp.)	
creditor, ὁ δανειστής	

## D

daily, καθ' ἡμέραν, ὀσημέραι
danger, κίνδυνος
-ous, ἐπικίνδυνος, σφαλερός, οὐκ ἀσφαλής
dare, τολμάω
dark, σκοτεινός
-ness, σκότος
dawn, ὑποφαίνω : (sb.), ἔως
day, ἡμέρα
one day, ποτέ
in the day-time, μεθ' ἡμέραν

dead, τεθνηκώς  
man, νεκρός  
deadly, θανάτιμος  
(pale), σφόδρα, μάλα  
deal (a great), πολύς  
deal with, πράσσω, ἐσ λόγους ἐλθεῖν  
(d.), διοικεῖν, διαλέγομαι, ἐπίχει-  
ρεῖν, according to meaning  
dear, φίλος  
death, θάνατος  
put to death, ἀποκτείνω  
be put to death, ἀποθνήσκω  
in peril of, ἀπολέσθαι κινδυνεύω  
debt, δάνεισμα, χρέος, τὸ δόφειλομενον  
deceased [dead]  
deceit, ἀπάτη  
deceive, ἔξαπατάω  
I have deceived myself, ξψευ-  
σμαί  
decide, διακρίνω, διαγιγνώσκω  
declare [war], καταγγέλλω  
(generally), φημί, λέγω, διησ-  
χνίζομαι  
deep, βαθύς  
—ly (grieved, etc.), σφόδρα,  
πολὺ, δεινῶς  
defeat [conquer]  
(sb.), ἥσσα  
defend (one's self). ἀμύνομαι  
(against accusation), ἀπολογοῦ-  
μαι  
(another), βοηθεῖν, [fight, ὑπέρ]  
(legally), ἀπολογοῦμαι  
defer, ἀναβάλλομαι  
— to, συγχωρεῖν, πειθεσθαι  
deficiency, ἀλλιπές τι  
deficient, ἀλλιπής, ἐνδεής  
be deficient, ἀλλεπώ  
defraud [cheat]  
dejected, ἀθυμός  
(vb.), ἀθυμέω  
delay (vb. tr.), κωλύω, παύω, μηκύνω  
(vb. intr.), μελλω, χρονίζω  
(sb.), τριβή, μέλλησις  
delicate (life), ἀβροδίαιτος  
delicious, ἡδύς  
delight (vb.), ἀρέσκειν, ἡδονὴν παρέ-  
χειν  
delighted, be, χαίρω, ἡδομαι  
deliver, ἐλευθερώω  
(a gift, etc.), παρέχω  
(message), ἀπαγγέλλω  
demand, ἀξιώω, αἰτέω (comp.)  
demeanour, τρόπος, σχῆμα

denunciation, κατηγορία (or vb.)  
deny, οὐ φημι, ἀπαρνέομαι  
depart, ἀπειμι, οἴχομαι, ἀπέρχομαι  
dependants, ὑπηρέται, δοῦλοι  
deposit (vb.), καταθέσθαι πρός  
τινα  
deprave, διαφθείρω  
depressed [dispirited]  
deprive, ἀφαιρεῖν  
depth, βάθος (n.)  
deputation, πρεσβεία  
deputies, πρέσβεις  
descend, καταβαίνω  
describe, ἀγγέλω, λέγω, διέξειμι  
desert (adj.), ἔρημος  
(sb.), ἔρημα  
(vb.), λείπω (comp.), προσδίδωμι  
deserted, ἔρημος  
deserve [be worthy]  
desire, ποθέω, ἐπιθυμέω (g.), βούλο-  
μαι  
(sb.), ἐπιθυμία  
[command, request]  
desolate, ἔρημος  
despair [have no hope]  
desperate, ἀνέλπιστος, ἀθυμός, ἀπο-  
νεοημένος  
[reckless], πανούργος  
despise, καταφρονέω (g.)  
destroy, ἀπόλλυμι  
destruction, ὅλεθρος, διαφθορά  
detain, ἐπέχω, κωλύω; μὴ ἀφίειν  
detect, δηλώω, φανερώω, αἰρέω  
determine, διανοέομαι, ορ use δοκεῖ  
detest [hate]  
detestable, ἔχθρος, βδελυρός  
device, μηχανή  
devise, μηχανάομαι  
devote self to, θεραπεύω  
devour, κατεσθίω: (met.) διαπορθεῖν,  
ληξίσθαι  
diadem, διάδημα  
die, ἀποθνήσκω: τελευτάω  
diet, τροφή, δίαιτα; often verb  
διαιτᾶσθαι  
difference, what, τι διαφέρει  
no difference, οὐδὲν διαφέρει  
difficult, χαλεπός, δυσχερής  
difficulty, δυσχέρεια, πόνος: ἀπορία  
be in a difficulty, ἀπόρεω, ἀμη-  
χανέω  
with difficulty, μόγις, μόλις,  
χαλεπώς  
dig, σκάπτω, δρύσσω, ἔξορύσσω

diligent, ἐπιμελής	disposition, διάνοια
be diligent, σπουδάζω, πονέω	dispute, ἀμφισβητέω, ἐρίζω
diminish, ἀφαιρέω, ὑφαιρέω τι	(sb.), ἔρις
dine, δειπνέω	disregard, διληγωρέω (g.)
dinner, δειπνον	dissatisfied, άθυμος, δύσθυμος
disaffected, be, ἀπειθέω, χαλεπαίνω,	to be dissatisfied, δυσχεραίνω
χαλεπῶς φέρω, ἐναντιούσθαι	distance, at a distance [far]
disappear, ἀφανίζομαι, ἀπολέσθαι	to be at a distance, ἀπέχω
disappoint, ἔξαπατάν	for a long distance, ἐπὶ πολὺ
be disappointed, ψεύδομαι ἕτης	distinguish, διακρίνω, διαγνῶναι
ἔλπιδος, [grieve] βαρέως φέρω	distinguished, ὄνομαστός, ἐλληγι-
discharge (duty), περαίνω, ἐκτελέω	μος, ἔνδοξος, ἀριστός
(person), ἀφίημι	distress, λυπή
disclose, φαίνω, δηλώω, μηρύω	(v. a.), λυπέω
disconcert, ἐσ ἀπορίαν καθίστημι	to be in distress, λυπεῖσθαι,
be disconcerted, ἀπορέω	ταλαιπωρεῖσθαι
discontented, be, βαρέως φέρω,	disturb, ταράσσω, κινέω
ἀθυμέω	disturbance, θόρυβος
discourse, λόγος	divide, διανέμω, διασπείρω
(vb.), λέγω, διέξειμι, διαλέγομαι	be divided, διεστάναι (of par-
discover (a fact), γιγνώσκω, αἰσθά-	ties)
νομαι	divine, θεός
(find out something dark),	doctor, λαρύρις
ἔξευρόσκω	document, συγγραφή, γράμμα
(a disease), διαγγιγνώσκω	dog, κύων
not discover, use λανθάνω	domestic, οἰκεῖος [or possessives]
(expose), δηλώω	door, θύρα
discuss, σκοπέω, διαλέγομαι	doubt, ἀπορῶ, οὐκ οἶδα
discussion, λόγος	(disbelieve), ἀπιστέω
disease, νόσος (f.)	(dispute), ἀμφισβητέω
disgrace, αἰσχύνη	-less, σαφῶς
(vb.), αἰσχύνω	down, κάτω, in comp. κατα-
disguise [hide]	downright, use ἀτεχνῶς with adj.
(dress up), ἐνσκευάζω	or verb, or ἀντικρυς
disgusted, be; ἀγανακτέω, βαρέως	dowry, προίξ
φέρω	drachma, δραχμή
dish, λεκάνη	drag, Ἐλκω, ἀγω
disheartened, be, ἀθυμέω	drama, τραγῳδία
dishonest, ἀδικος	dreadful, δεινός, φοβερός
dismayed, ἀθυμῶν, ἀπορῶν [fear]	dream, ἐνύπνιον, ὅναρ
dismiss, ἀφίημι	see in a dream, ὅναρ ιδεῖν
disobedience, ἀναρχία, ἀπειθεία	(vb.), διενερπολέω
disobedient, ἀπειθής	dress (vb. tr.), ἐνσκευάζω
be disobedient, ἀπειθέω	(sb.), ιμάτιον, ἐσθῆτις, f. πέπλος
disparage, καταφρονέω, κατηγορέω,	drenched, βεβρεγμένος
λοιδορέομαι, ψέγω, μέμφομαι	drink, πίνω
dispense with, μεθίημι	drink off, drink up, ἐκπίνω
not to be dispensed with, use	drive (tr.), ἐλαύνω [come]
ἀναγκαῖος	(intr.) (ship), φέρεσθαι
dispirited, be, ἀθυμέω	drowned, be, ἀποπνίγομαι, κατέδυν,
displeased, be, ἀχθομαι, ἀλγέω	ἀπολέσθαι
dispose, διατίθημι	drunk, μεθύων
of [sell]	drunk, get, μεθύσκω, μεθύω, μεθυ-
disposed [willing]	σθῆναι

duel, μάχη, ἀγών  
have a duel, μόνος μόνῳ μάχε-  
σθαι  
dumb, ἄφωνος, κωφός  
dunce, ἀνόητος, ἀβέλτερος, ἀναλογη-  
τος  
durable, βέβαιος, ἀδιάφθορος, μόνι-  
μος  
dust, κόνις (f.)  
duty, use χρή, δεῖ  
duties of office, ἀ δεῖ τὸν ἀρχοντα  
dwell, οἰκέω, κατοικέω.

## E

each, ἕκαστος  
time, ἕκαστοτε  
eager, πρόθυμος  
be eager [desire, wish],  
προθυμεῖσθαι  
-ly, ταχύ, προθύμως  
ear, οὖς  
early, πρώτη, ταχύ, ταχέως  
earnest, πρόθυμος  
earnestness, σπουδή, προθυμία  
earth, γῆ  
-quake, σεισμός  
ease, εὐμάρεια, εὐχέρεια  
be at your ease, θαρσεῖν, εῦ ἔχειν  
(or paraphrase)  
easy, ῥᾴδιος, εὐχερής  
eat, ἔσθιω  
edifice, οἰκημα  
eel, ἔγχελυς  
eight, ὀκτώ  
eighteen, ὀκτωκαλδεκα  
elect [choose]  
eloquence, ῥήτορική  
eloquent, δευτὸς λέγειν  
else, ἄλλος  
or else, ἄλλως, εἰ δὲ μή  
elsewhere, ἄλλοθι  
(motion), ἄλλοσε  
embark (intr.), ἐμβαίνω, ἐσβαίνω  
(tr.), ἐμβιβάζω, ἐσβιβάζω  
embarrassment, ἀπόρα  
(vb.), ἀπορέω, ἀμπτχανέω  
embassy, πρεσβεία  
embrace, ἀμπέχω, περιλαμβάνω,  
ἀσπάζομαι  
emergency, χρέα, use δεῖ, or  
ἀνάγκη

emissary, ἀγγελος  
(plur.), πρέσβεις  
employ, χρῆσθαι  
empty, κενός, ἔρημος  
(vb.), κενόω, ἔκχέω  
encourage, παραθαρούνω  
end, τέλος, τελευτή  
(vb. tr.), τελέω  
(intr.), τελευτῶ  
(cease), παύομαι  
endeavour, πειράματι, ἐπιχειρέω  
endure, φέρω, ἀνέχομαι  
energetic, ἰσχυρός, δοκιμος, πρόθυ-  
μος  
engage (intr.), ἐπιχειρέω (d.), use  
πρόθυμος, ἀρχομαι (g.)  
enjoy, ηδομαι (d.), ἀπολαύω (g.)  
enough, ἄλις  
enquire [ask]  
enquiry, use verb  
enrage, ἔξοργιζω  
enrol, ἔγγράφω  
enter (go in), εἰσειμι  
enterprising, τολμηρός  
entertain, δέχομαι  
entire, ὅλος  
-ly, πάνυ, παντάπασι  
with their entire force, παν-  
δημει  
entreat [beg, ask]  
entrust, ἐπιτρέπω  
envoy, πρεσβευτής, plur. πρέσβεις  
envy, φθόνος  
equal, ἴσος  
equitable, δίκαιος, ἐπιεικῆς  
error, ἀμάρτημα, τὸ ἐλλιπέτες  
escape, φεύγω (comp.)  
especially, μάλιστα, ἀλλως τε καὶ,  
δι' ἀλλα τε καὶ  
establish, τίθημι, καθίστημι  
laws, θέσθαι  
established, to be, ὑπάρχειν, καθε-  
στάναι  
estate, χρήματα  
(land), κλῆρος, οὐσία  
esteem, ἔπαινός  
be in esteem, ἐλλόγιμος εἶναι,  
εὐδόκιμεν  
estimate, νομίζω  
evasive, use οὐδὲν σαφὲς λέγειν  
even (adv.), καὶ : (neg.) οὐδέ  
event, πρᾶγμα, τὸ γενόμενον  
everywhere, πανταχοῦ  
every, πᾶς

evidence, *μαρτυρία*  
 to give evidence, *μαρτυρέω*  
 evident, *δῆλος, φανερός*  
 evidently, *φανερῶς, δηλονότι*  
 evil, *κακός*  
 (sb.), *τὸ κακόν*  
 exact (vb.), *πράσσομαι* [claim]  
 (adj.), *ἀκριβής*  
 exactation, *τέλη*, or use *πράσσεσθαι*  
 exactly, *πάντι, ἀκριβῶς*  
 examine, *ἐλέγχω, ἔξετάζω*  
 (look at), *διασκοτέω, ἀθρέω*  
 exasperate, *παροξύνω*  
 excel, use *κρέσσων*, or *ἐλλόγιμος*  
 excellence, *ἀρετή* [skill]  
 excellent, *σπουδαῖος* [good]  
 [to eat], *ἡδύς*  
 except, *πλήν* (g.)  
 excess, *ὑπερβολή*  
 (violence) *ἀσέλγεια*  
 excessively, *σφόδρα, πάντων μᾶλλον,*  
*θαυμασίως*  
 excite, *ἐξάγω, ταράσσω*  
 excited [violent], *βλαστός, νεανικός*  
 exclude, *ἀπέχω, ἀποκλείω, ἀπωθέω*  
 excuse, *πρόφασις*  
 plead excuse, *ἀπολογοῦμαι*  
 execute (kill), *ἀποκτένω*  
 execution [death]  
 exert oneself, *πονήω, ἐνεργέω*  
 exhausted, *ἀπειρηκώς*  
 exhort, *παρανέω*  
 exile (go into), *φυγεῖν, ἐκπεσεῖν*  
 (be in), *φεύγειν*  
 (sb.), *φεύγων, φυγάς*  
 expect, *ἀξίω, προσδοκάω*  
 as one would expect, *ὡς εἰκός*  
 expectation, *ἐλπίς, προσδοκία*  
 expediency, *τὸ συμφέρον*  
 expense, *δαπάνη*  
 (at public expense), *δημοσίᾳ*  
 experience, *ἐμπειρία*  
 by experience, use *πειράδομαι* or  
*πάσχω*  
 explain, *διηγεῖσθαι, δηλώω*  
 all was explained, *φανερὸν*  
*ἐγένετο πᾶν*  
 exploit, *ἔργον*  
 express, use *λέγω, φημί*  
 extempore, *αὐτοσχεδιάζω*  
 extraordinary, *θαυμάσιος, ἄποτος*  
 extravagance, *δαπάνη*  
 (unseemliness), *τὸ ἀπρεπές*

extreme, *ἔσχατος, ἄκρος*, often use  
*σφόδρα*  
 extremity, use 'extreme'  
 to such an extremity, *εἰς τοσοῦτο*  
 (with gen.)  
 eye, *οφθαλμός, ὄμμα.*

**F**

fable, *μῦθος*  
 face, *Ὄψις, πρόσωπον*  
 facilitate, use *ῥῦον*  
 fact, *ἔργον, πρᾶγμα, ἀλήθεια*  
 the fact is, use *τῷ δικτύῳ*  
 faction, *στάσις, [party]*  
 faculties, *διάνοια: σοφία, ἐπιστήμη*  
 fail, *σφαλήναι*  
 fair [just], *ἰσος, δίκαιος*  
 to look on, *εὐειδῆς, εὐπρεπής*  
 fairly (=absolutely), *ἀτεχνῶς*  
 faithful, *πιστός*  
*-ness, πίστις*  
 faithless, *ἀπιστός*  
*-ness, ἀπιστία, προδοσία*  
 fall, *πίπτω* (comp.)  
 — ill, *νοσήσαι*  
 false, *ψευδής*  
 fame, *δόξα, κλέος* (n.)  
 famine, *λιμός*  
 famous, *εὐδόκιμος, λαμπρός, ἐπίσημος*  
*γνώριμος, ἐλλόγιμος*  
 fancy, use *δοκεῖ, οἴομαι, νομίζω*  
 far, *πόρρω, ἐπὶ πολύ*  
 from far, *πόρρωθεν*  
 as far as, *μέχρι* (g.)  
 so far, *τοσοῦτον*  
 be far, *ἀπέχω*  
 fare [food], *διαιτα*  
 farewell, *χαιρέ*  
 bid farewell, *χαιρεῖν εἰπεῖν*  
 farmer, *γεωργός*  
 fasten, *πήγνυμι*  
 fat, *παχύς*  
 father, *πατήρ*  
*-land, πάτρις, ἡ σφετέρα*  
 fatigued, be, *ἀπειρηκέναι*  
 fault, to find, *μέμφομαι*  
 (sb.), *αἴτια, ἀμαρτία*  
 fault, in, *αἴτιος*  
 favour, *χαρίζομαι*  
 (sb.), *χάρις*  
 favourable (sign), *καλός*  
 (look), *φίλιος*

fear, φοβοῦμαι, ἔδεισα, δέδοικα  
 (sb.), φόβος  
 for fear lest, μή  
 feast, δεῖπνον, συμπόσιον [festival]  
 feed, τρέφω  
 festival, ἔορτή  
 fellow, ἄνθρωπος  
     my good fellow, ὁ τάν  
     [companion]  
 fetch, φέρω  
     go to fetch, λέναι ἐπὶ (a.)  
 few, δύλιγος  
 field, ἀγρός  
 figure [appearance], δύνα  
     form, μορφή  
 fill, πληρώω, πίμπλημι  
 find, εὑρίσκω [perceive]  
 fine, εὐπρεπής, σεμνός, καλός  
 finish (intr.), παύομαι, τελευτάω  
     (tr.), τελέω  
 fire (a missile), ἀφίημι, τοξένω  
     (sb.), πῦρ (n.)  
     set fire to, ἐμπίπρημι  
 firm, ἔμπεδος: be firm, καρτερέω  
     -ly, κρατερώς [of resistance]  
     -ness, καρτερία  
 first, πρώτος  
 fish, ἵχθυς  
     (vb.), ἵχθυς θηρεύειν  
 fit, ἐπιτήδειος  
     least fit, ἀπρεπής, τὰ μὴ πρέ-  
     ποντα  
 fitting, πρέπων, εὐπρεπής  
 five, πέντε  
 fix, πήγνυμι  
 flatter, κολακεύω  
 flatterer, κόλαξ  
 flight, φυγή  
     put to flight, ἐς φυγὴν καθισ-  
     τάναι  
 flinch, ὑποδεῖσαι, φοβοῦμαι  
 float, φέρεσθαι, νεῖν  
 flourish, θάλλω  
 flow, βέω (comp.)  
 fly (enemy), φεύγειν  
     (in air), πέτομαι  
 foe, πολέμος  
 follow, ἐπομαι, ἀκολούθεω (comp.)  
     as follows, τοιόσδε  
 following [the following words,  
     plan, etc.], τοιόσδε  
 fond [see love]  
 food, τροφή, σιτία (n. pl.)  
 fool, foolish, μωρός, εὐηθής

foot, πούς (m.)  
 footsteps, ἵχνη  
 foot, on, πεζῆ  
 for (Prepositions)  
 forbear, πανεσθαι, ἐπέχω  
 forbid, οὐκ ἔάω, ἀπείπον  
 force (vb.), ἀναγκάζω, βιάζομαι  
     (sb.), βία  
     (milit.), στρατός, δύναμις  
 forest, θλη  
 foretell, προεῖπον  
 forfeit [lose], or use ἀνάξιος  
 forget, ἐπιλανθάρομαι (g.)  
     -ful, ἐπιλήσμων  
 form, σχῆμα  
     to form (troops), τάσσω  
     (intr.), τάσσεσθαι  
     (image of), πλάσσω  
 formidable, φοβερός, δεινός  
 forth, ἐκ-, ἀπο-  
     and so forth, καὶ τἄλλα ὡσαύτως  
 forthwith, εὐθύς  
 fortification, τείχισμα  
 fortify, τείχιζω  
 fortune, τύχη  
     good fortune, εὐτυχία  
     a piece of good fortune, ἔρματον  
 fortunate, εὐτυχής  
 forward, πόρρω, προ- (in comp.)  
     (adj.), πρόθυμος  
 fountain, κρήνη  
 fowl, ἀλεκτρύων, δρυς  
 fraud, ἀπατή, δόλος  
 free, ἐλεύθερος  
     -ly (lavishly), ἀφθόνως  
 friend, φίλος  
     at a friend's, παρὰ φίλω  
 friendly, φίλιος, φιλικός  
 friendship, φιλία  
 frog, βάτραχος  
 frontier, τὰ μεθόρια  
 frustrate [thwart]: κωλύω, ἐμποδίζω  
 fulfil, τελεῖν  
     be fulfilled, γενέσθαι (often)  
 full, πλήρης  
 fun, γελοῖος (adj.)  
 furious, βίαιος  
 furnish, παρασκευάζω  
 further, πορρωτέρω  
 future, for the, τὸ λοιπόν  
     the future, τὸ μέλλον.

## G

gain, κέρδος  
 gallant [brave]  
 gallows, κύφων (m.)  
 gather, συνάγω, συστέλλω, συλλέγω  
     (a number), συλλέγω  
     oneself, συλλέγω, συστρέφω  
 gaze at, προσβλέπω  
 general, στρατηγός  
 generally, τὰ πολλά, ὡς ἐπὶ τὸ πολὺ<sup>ν</sup>  
 gentle, πράσις, μέτριος  
 get (receive), λαμβάνω, δέχομαι  
     (obtain), κτάομαι, εύρισκω  
 get on, in, out, off, etc., see 'go'  
 gift, δῶρον  
 girdle, ζώνη  
 girl, παρθένος, γυνή  
 give, δίδωμι, παρέχω: [to gods],  
     ἀναθεῖναι  
 glad, to be, χαρω  
     (adj.), δομενός  
     -ly, ἡδέως, ἀσμένως  
 gloomy (face), σκυθρωπός  
 go, εἰμι, ἐθεῖν (comp.)  
     go away (from home), ἀπο-  
     δημεῖν: (generally) ἀπελθεῖν  
     go out (to sea), ἀνάγεσθαι, ἐκ-  
     πλεῖν  
     let go, ἀφίημι  
     let go of, μεθίεμαι (g.)  
     go through [suffer]  
     go round, περιέναι, διεξιέναι  
     go by (of time), παρελθεῖν, γε-  
     νέσθαι  
     go off with, ἐλών [or λαβών]  
     ἀποίχεσθαι  
     go off, ἀπελθεῖν, οἴχομαι  
 goal, τέρμα  
 gobble up, ἐγκάπτω: κατεσθίω  
 god, θεός  
 going, to be, μέλλω  
 gold, χρυσός  
     (adj.), χρυσοῦς  
 good, ἀγαθός, χρηστός, σπουδαῖος  
     no good, οὐδὲν δόφελος  
     -will, εὐνοία  
 govern, ἀρχω  
     -ment, ἀρχή: (=ministers), ἀρ-  
     χοντες  
     -or, ἀρχων, οἱ ἐν τέλει  
 gracious, ἀλεως, εὐμενής  
 graciously, χαριέντως  
 grand, σεμνός

grateful, be, χάριν εἰδέναι  
 gratify [please]  
 great, μέγας: [famous]  
 greatness, μέγεθος  
 greedy (food), μάργος, λαμαργος  
     (things), πλεονέκτης  
 Greek (sb.), Ἑλλην  
     (adj.), Ἑλληνικός  
     speak Greek, Ἑλληνίζω  
 greet, ἀσπάζομαι, χαίρειν λέγω  
 grief, λυπή, ἀλγος, πάθος  
 grievance, use ἀδικ-  
 grieve, ἀλγέω, ἀγανακτέω  
     (tr.), λυπέω  
     for, ὁδύρομαι  
 grievous, βαρύς, δεινός  
 ground [earth, cause, pretext]  
     on the, χαμαλ  
 grow, αὔξανομαι, μείζων γενέσθαι  
     (tr.), φύω  
     (become), γίγνομαι  
     up, ἀνήρ γενέσθαι, ἐκτρέφεσθαι  
 guard, φυλάσσω  
     (sb.), φύλαξ  
 guardian, ἐπίτροπος  
     be a guardian, ἐπιτροπεύω  
     be under g., ἐπιτροπεύεσθαι  
 guess, τοπάζω  
 guest, ξένος  
     (at party), ὁ δειπνῶν, συμπότης  
 guide, ἐξηγείσθαι  
     (sb.) ἡγεμόνων  
 guile, δόλος.

## H

hair, κόμη, τρίχες (pl.)  
     one hair, θρίξ  
 half, ἡμίσυς, ἡμι- (comp.)  
 half-dead, ἡμιθνής  
 hand over, παραδοῦναι  
 hang, κρεμάννυμι  
     (intr.) κρέμαμαι  
 happen [to do], τυγχάνω [part.]  
     occur, γίγνομαι  
 happy, εὐτυχής, εὐδαιμων  
     be happy, εὐδαιμονέω  
     [joyful], περιχαρής  
 harass, παράσσω  
 harbour, λιμήν  
     come to harbour, κατάγεσθαι  
 hard, χαλεπός, σκληρός  
 hard-hearted, ἀναιδής

hare, λαγός	from home, οἴκοθεν
hasty, ταχύς	sit at home, οἴκουρεν
hate, στυγέω (comp.)	homewards, οἴκαδε
have, ἔχω, ὑπάρχει μοι	honest, σπουδαῖος, δίκαιος, ἐπιεικῆς
have to do, use δεῖ	honesty, ἐπιεικεία, δικαιοσύνη
hazard [risk]	honour, τιμή
hazardous, use κίνδυνος, or verb	(vb.), τιμάω
head, κεφαλή	in honour, ἐντιμος (adj.), or ἐν
at head of, ἡγούμενος	τιμῇ
(of a cask, etc.), κορυφή	consistent with honour, use
health, υγίεια	πιστός or δίκαιος
healthy, υγιής, υγιεινός	hope, ἐλπίς
hear (a fact), πυνθάνομαι	hopeless, use μάτην
(a sound), ἀκούω	horn, κέρας
heart, καρδία	horned, κέρατα ἔχων, κερασφόρος
(disposition), διάνοια	horrible, φοβερός, βδελυρός
heartily, often σφόδρα, μέγα	horrified, be, ἐκπλαγῆναι
heat, καῦμα, θερμότης (f.)	horse, ἵππος: on horseback, ἐφ'
heaven, οὐρανός (often θεός)	ἵππου
heavy, βαρύς	horseman, ἵππεύς
heed, use μέλει	hot, θερμός
take heed (obey), πειθομαι	house, οἰκία
(be careful), εὐλαβεῖσθαι	housebreaker, τοιχώρυχος
heedless, ἀμελής, διλγωρῶν	hover, ἐπικρέμασθαι
heir, κληρονόμος	huge, ἄμετρος, μέγιστος
-ess, ἐπίκληρος (f.)	humble, ταπεινός, often μέτριος
helmet, κυνῆ (f.), κράνος (n.)	hundred, ἑκατόν
help, βοηθέω, ἐπαρκέω	hunger, πείνα, λιμός
hem in, περιβάλλω, περικλείω	be hungry, πεινάω
herald, κήρυξ	die of hunger, λιμῷ ἀποθανεῖν
here (rest), ἐνθάδε, ἐνταῦθα	hunt, θήρα
(motion), δεῦρο, ἐνταῦθοι	(vb.), θηρεύω
hesitate, δκνέω (comp.)	(act.), θηράω
hew [cut]	huntsman, θηρευτής
hide, κρύπτω, καλύπτω (tr.), if	hurt, βλάπτω
intr. use ἐαυτόν	husband, ἀνήρ
hideous, αἰσχυστός, βδελυρός	hush, σιωπάω
high (adv.), ἄνω	hut, οἰκία.
(adj.), ὑψηλός	
(birth), εὐγενής	
high-spirited, εὐψυχος, ἀνδρεῖος	
hill, ὅχθος, ὅρος (n.)	
hire (sb.), μισθός	
(vb.), μισθοῦμαι	
historian, συγγραφεύς	
hither, δεῦρο, ἐνθάδε	
hog, χοῖρος	
hold, ἔχω	
(sb.), catch hold, λαβέσθαι (g.)	
hollow, κοῖλος	
home, οἴκος, δόμος	
at home, οἴκοι	
be away from home, ἐκδημέω,	
ἀποδημέω	

## I

idle, ἀργός, ράθυμος	ignominious, αἰσχρός, δεικής, ἀκλεής
ignorant, ἀμαθής	be ignorant, ἀγνοεῖν
ill (be), νοσέω, ἀσθενέω	ill (adv.), κακῶς; with ἔχω, often
illness, νόσος (f.), ἀσθενεία	ill-fated, δυστυχής, κακοδαίμων
ill-timed, ἀκαιρός	illness, νόσος (f.), ἀσθενεία
illustrious, ἐλλόγιμος, εὐδόκιμος	immeasurable, ἀμέτρως
imagine, νοεῖν, ἐνθυμεῖσθαι	immeasurably, ἀμέτρως, ὑπερφυῶς

immediately, εὐθύς  
 immense, ὑπερμεγέθης, ἀπέραντος  
 impart, μεταδοῦναι  
 impatient, be, βαρέως φέρειν, ἀγάντειν  
 impediment, κώλυμα, ἐνθύμιον  
 impious, ἀσεβής  
 impiety, ἀσεβεία  
 importance, to consider of importance, περὶ πολλοῦ ποιεῖσθαι  
 important, ἀξιόλογος  
 importune, ἀξιώ, λιπαρώ, ἀντιβολῶ  
 importunity, δέσησις, ἰκετεῖα  
 impose [deceive], φενακίζω  
 impossible, ἀδύνατος, οὐχ οἶδε τε  
 impossibility, τὸ μὴ οἶδν τ' εἶναι  
 [but usually turn it]  
 impostor, φέναξ  
 improve, ἐπιδίδωμι, βελτίων γενέσθαι  
 imprudent, μωρός, ἀνόητος, ἀλόγιστος  
 impudent, ἀναιδῆς  
 impudence, ἀναιδεία  
 impute, use αἰτιάσθαι, διαβάλλω or αἴτιος  
 inasmuch as, ἐπει  
 incite, προάγω  
 inclined, ἐθέλω, βούλομαι [wish]  
 inconsiderable, οὐ πολύς, μέτριος  
 increase (intr.), αὔξανομαι, μελέων γίγνεσθαι  
 incur, περεῖν (or καταστῆναι) εἰς  
 incur (danger), κινδυνεύω  
 (charge), αἴτιαν ἔχω  
 indebted (owe), δόμελω  
 (owe thanks), χάριν δόμελω  
 indeed, μέν, μέντοι  
 indefensible, ἀφύλακτος, ἀτείχιστος  
 indifference, ἀμέλεια  
 indignant (to be), δεινὸν ποιεῖσθαι  
 (see 'angry')  
 indignity, ἀδίκημα, πανουργία  
 suffer indignity, δεινὰ πάσχω  
 indolence, ῥάθυμία  
 indolent, ῥάθυμος  
 (vb.), κωλύω  
 induce, πείθω  
 inferior, ἥσσων, φαῦλος, πονηρός  
 inflict (injury), ἀδικεῖν  
 (penalty), δίκην λαβεῖν παρά (g.)  
 influence, (vb.), πείθω  
 inform [tell, learn, etc.]  
 ingenious, σοφός  
 inhabitants, οἱ ἐνοικοῦντες

injure, βλάπτω, ἀδικέω  
 injury, ἀδικία  
 receive injury, ἀδικεῖσθαι  
 inn, πανδοκεῖον  
 innocent, ἀθώος, ἀναίτιος  
 innumerable, ἀνάριθμος, πολὺς  
 inquisition, ἐξέτασις (ἐξετάζω)  
 inscribe, γράφω (comp.)  
 inside, ἔσω, ἐνδον (g.)  
 insinuate, ἀποσημαίνω, ὑπαινίσσομαι  
 insinuation, use θωπεύω  
 insolent, ἀσελγής, ὑβριστικός, νεανικός  
 [be insolent], νεανιεύεσθαι  
 insolence, ἀσελγεία, ὑβρίς  
 insomuch that, ὥστε  
 inspect, ἐπισκοπέω  
 instantly, εὐθύς  
 instead, ἀντί (g.)  
 instructions, ἀ (or ὡς) εἰρηταί  
 insult, ὑβρίς  
 (vb.), ὑβρίζω  
 insurrection (use ἀποστῆναι), στάσις, ἐπανάστασις  
 integrity, use δίκαιος  
 intend, μελλω, διαγέδομαι, βουλεύω  
 intention, ἐπίνοια, βουλή  
 intentional, ἐκών, ἐκούσιος  
 intentionally, ἐξ ἐπιβούλης, ἐκουσίως  
 intercede, παραιτεῖσθαι, αἰτέω, δέομαι  
 intercourse (have), προσφέρεσθαι, συγγένυομαι  
 interest, use σπουδάζειν, σπεύδειν  
 those of the king's interest, οἱ τὰ βασιλέως φρονοῦντες  
 the common interest, τὸ κοινόν  
 your interest, my interest, τὸ ὑμέτερον, τὸ ἐμόν  
 interfere, πολυπραγμονέω  
 [stop], κωλύω  
 interrupt (in talk), ὑπολαμβάνω  
 (generally), κωλύω  
 interval, after an interval, οὐ διὰ μακροῦ: βραχὺ τι διαλιπών (often with various compounds of διά)  
 intimate, φίλος, ἐπιτήδεος, οἰκεῖος  
 most intimate friends, οἱ πάνυ φίλοι  
 intoxicated [drunk]  
 investigate, ἐξετάζω, σκοπώ  
 invincible, ἀήσσογτος

invite, καλέω (comp.)  
 (to do), αἰτέω  
 inundation, κατακλυσμός, φεῦμα  
 iron (adj.), σιδηρός, -οῦς  
 (sb.), σιδηρος  
 irregular (of order), ἀτακτος  
 irregularity, ἀνομία, ἀταξία  
 irregularly, εἰκῇ, ἀτάκτως  
 island, νῆσος, ἡ.

## J

jealous, φθονεός  
 (suspicious), ψυχόπτος  
 jealousy, φθόνος  
 jest, σκώττω  
 in jest (partic.)  
 jewel, λίθος (ἡ), κόσμος [adornment]  
 join (tr.), συνάπτω  
 (intr.), προσχωρέω  
 journey, ὁδός (f.), πορεία  
 be gone on a journey, ἀποδη-  
 μέω  
 joy, χαρά  
 -ful, περιχαρής  
 judge, δικαστής  
 (vb.), δικάζω  
 (metaph.), δοκεῖ, οἴομαι, δοξάζω  
 jump, πηδάω (comp.), ἀλλομαι  
 (sb.), ἀλμα  
 juncture, καιρός  
 just, δίκαιος, ἐπιεικής  
 (adv.) just now, νῦν δή  
 justify, δικαιώω  
 I am justified in doing, δίκαιος  
 εἰμι ποιεῖν.

## K

keep, φυλάσσω, τηρέω  
 (animals), τρέφω  
 (intrans.), ἔχειν  
 keep safe, σώζω  
 keeper (of animals, gardens, etc.),  
 ἐπιμελητής  
 kill, ἀποκτείνω  
 (pass.), ἀποθνήσκω, ἀπόλλυμαι  
 kind, ἥπιος, φίλιος, φιλάνθρωπος  
 (sb.), γένος  
 of that kind, τοιοῦτος  
 of what kind (int.), ποῖος, δύοιος  
 of which (rel.) kind, οὗτος  
 all kinds of, παντοῖος

king, βασιλεύς, τύραννος  
 (verb), βασιλεύω, ἄρχω  
 (adj.), βασίλεος  
 kingdom, ἀρχή, τυραννίς  
 knee, γόνυ  
 know, οἶδα, γιγνώσκω, ἐπισταμαι  
 to know (as a friend), συνήθης  
 εἶναι  
 known, γνώριμος.

## L

labour, πόνος  
 (verb), πονέω  
 lack, ἐνδεῶς ἔχειν, or use πολλοῦ  
 δεῖ  
 ladder, κλίμαξ  
 lake, λίμνη  
 lamb, ἄρνιον  
 lament, κλαίω, δδύρομαι, δλοφύρομαι  
 lamprey, μύραινα  
 land, γῆ  
 (property), κλῆρος, οὐσία  
 language, γλῶσσα, φωνή  
 large, μέγας  
 last (at), τέλος  
 (adj.), ὕστατος  
 lasting, ἔμπεδος, βέβαιος  
 late, ὀψέ  
 lately, ἀρτίως  
 laugh, γελάω  
 -able, γελοῖος  
 -ter, γελως  
 at, καταγελῶ (g.), ἐγγελῶ (d.)  
 law, νόμος  
 -suit, δίκη  
 have a lawsuit, δικάζομαι  
 lawyer, συνήγορος, γραμματεύς  
 lay, τίθημι  
 lay open (tell), διηγεῖσθαι  
 lay blame, αἰτιάομαι  
 lazy, ἀργός, ἀχρέος  
 lead, ἄγω, ἡγοῦμαι  
 -er, ἡγεμών  
 (the metal), μόλυβδος  
 leaf, φύλλον  
 leap [jump]  
 learn, μανθάνω  
 [tidings], γιγνώσκω, πυνθάνομαι  
 least, ἥκιστα  
 not the least, οὐδὲ ὅτιον  
 at least, γε, γοῦν  
 at least (not less), οὐ μεῖον

leave, <i>λείπω</i> (comp.)	no longer, <i>οὐκέτι</i>
give leave [allow]	so long (time), <i>τοσοῦτον</i>
off [stop]	look at, <i>σκοτέω</i> , <i>ἀθρέω</i> , <i>βλέπω</i>
alone, <i>έάω</i>	after, <i>έπιμελέομαι</i>
a task to another, <i>έπιτρέπω</i>	(appear), <i>δοκεῖν</i> , <i>φανερθαι</i>
leg, <i>σκέλος</i> , <i>ποῦς</i>	(sb.), <i>θύσις</i> , <i>βλέμμα</i>
legal, <i>νόμιμος</i>	lord, <i>δεσπότης</i>
lend, <i>δανείζω</i>	lose, <i>ἀπόλλυμι</i>
loan, <i>δάνεισμα</i>	(lawsuit), <i>δίκην</i> <i>δικεῖν</i>
less, <i>μελιν</i> , <i>ησσων</i> (adv. neut.)	— sight, <i>ἀποκρύπτω</i>
let, <i>έάω</i> : let go, <i>ἀφίημι</i>	loss, to be at a, <i>ἀπορέω</i> , <i>ἀμηχανέω</i>
letter, <i>έπιστολή</i>	(adj.), <i>ἀπόρος</i>
liar, <i>ψευδῆς</i> (prop. adj.), <i>ψεύστης</i>	lost, be, <i>ἀπολέσθαι</i>
libel, <i>λοιδορία</i>	loud, <i>μέγας</i>
liberty, <i>έλευθερία</i>	to speak loud, <i>μέγα φθέγγεσθαι</i>
licentious, <i>ἀτακτος</i> , <i>ἀκόλαστος</i>	love, <i>φιλέω</i> , <i>ήδεσθαι</i> (d.)
(vb.), <i>ἀτακτεῖν</i>	(be in love), <i>έραν</i> (g.)
lid, <i>στόμα</i>	(sb.), <i>ἔρως</i> , <i>φιλία</i>
lie (be false), <i>ψεύδεσθαι</i>	(for thing), <i>έπιθυμία</i>
(sb.), <i>ψεῦδος</i>	lovely, <i>καλός</i> , <i>περικαλλής</i>
lie, <i>κείσθαι</i>	low, <i>ταπεινός</i>
(of army), <i>έστρατοπεδεῦσθαι</i> ,	(of soil), <i>χθαμαλός</i>
<i>καθῆσθαι</i>	(adv.), <i>ταπεινώς</i> : low down,
down, <i>κατακλίνομαι</i> , <i>ἀναπαύομαι</i>	κάτω
life, <i>ζωή</i> , <i>βίος</i>	luck, <i>τύχη</i>
lift, <i>αἴρω</i> (comp.)	(good), <i>εύτυχία</i>
light (vb.), <i>ἀπτειν</i>	(adj.), <i>εύτυχης</i>
(sb.), <i>φῶς</i>	(verb), <i>εύτυχέω</i>
in the light of, <i>ἐν μέρει</i> , or	-less, <i>τλήμων</i> , <i>ταλαίπωρος</i>
simply <i>ὡς</i>	lyre, <i>κιθάρα</i>
upon, <i>περιτυχεῖν</i>	play lyre, <i>κιθαρίξω</i>
like, <i>δομος</i>	player, <i>κιθαριστής</i> .
(vb.) [love], or use <i>ἀσμενος</i> , <i>ηδέως</i>	
likely, to be, <i>μέλλω</i> , or use <i>εἰκός</i>	
likewise, <i>ώσαγήτως</i>	
limb [body]: <i>μέλος</i> , <i>ἄρθρον</i>	
limit, <i>ὅρος</i>	
(vb.), <i>δρίζω</i>	
line (military), <i>τάξις</i>	
form in line (intr.), <i>τάσσεσθαι</i>	
(tr.), <i>τάσσω</i>	
listen, <i>ἀκούω</i> (g.), <i>ἀκροάομαι</i> (g.)	
little, <i>μικρός</i>	
a little, <i>μικρὸν τι</i> , or <i>τι</i>	
live, <i>ζάω</i> , <i>διάγω</i>	
livelihood, <i>τροφή</i> , <i>βίος</i>	
loan, <i>δάνεισμα</i>	
lodged, to be, <i>έγκεισθαι</i>	
[dwell, remain]	
long, <i>μακρός</i> [ten feet long, say of	
ten feet in length, <i>μῆκος</i> ]	
(— after, — before), <i>πολλάκ</i>	
— for, <i>ποθέω</i>	
— a long time, <i>μακρὸν χρόνου</i>	

man (person), ἄνθρωπος (opp. 'woman'), ἄνήρ —kind, ἄνθρωποι	mercy, often συγγνώμη: οἰκτος at mercy, ὑποχείριος
manage (contrive), διαπράσσεσθαι ώστε (administer), διοικέω	merit, ἀρετή, ἀξία (vb.), ἀξιος είναι
manger, φάτνη	message, ἀγγελία (often concrete)
maniac [mad]	messenger, ἀγγελος
manifest, δῆλος, φανερός —ly, φανερώς, δηλούντι	method, μηχανή, πόρος, τρόπος
manner, τρόπος (all manner of), παντοῖος	middle, midst, μέσος
many, πολύς	might, may, often ξέστι
marriage, γάμος	mild, μέτριος, πραύς
marry, γαμέω, ἀγάγεσθαι γυναῖκα (of father), ἐκδύναι	military, πολεμικός: τι. affairs, τὰ τοῦ πολέμου, τὰ πολεμικά
marble, λίθος (adj.), λίθινος	experience, etc., ἐμπειρία τοῦ πολέμου
marvels, θαύματα —lous, θαυμαστός	mina, μνᾶ
(vb.), θαυμάζω	mind, νοῦς, διάνοια
master, δεσπότης (vb.), κρατεῖν	be of one mind, ὁμονοέω
material, σκεύος	minister (of king), σύμβουλος
matter, πρᾶγμα (what is the matter with, τι πάσχει ;	misanthropic, μισάνθρωπος
in the matter of, περὶ (g.)	mischief, κακόν
no matter, οὐδὲν διαφέρει	(of children), παιδιά
mean, κακός, αἰσχροκερδής (vb.), διανοεῖσθαι	miserable, ἀλειφός, οἰκτρός
means, μηχανή [riches], πλούτος	mistake, ἀμαρτάνω
by no means, οὐδαμῶς (μηδ-)	(sb.), ἀμαρτία
by means of, διά [preposi- tions]	mock, ἐγγέλλων (d.), σκώπτω
measure, μέτρον (vb.), ἔω	moderate, μέτριος (adv.), μετρίως
take measures, παρασκευάζω, δρᾶν τι, μηχανῶμαι	modest, σώφρων, μέτριος
by these measures, οὕτως	modesty, μετριότης, αἰδώς
meat, κρέας (n.)	moment, in a moment, εὐθύς
meddle, πολυπραγμονεῦν	for a moment, διάγον τι, βραχύ τι
meditate (tr.), ἐν νῷ ἔχειν (intr.), βούλευεσθαι	money, ἀργύριον
meet, ἀπαντάω, συνελθεῦν (eis)	month, μήν (m.)
(a man), περιτυχεῖν τινί, ἐπιτυ- χεῖν (g. or d.)	monument, μνημεῖον, σῆμα
(in battle), ἀντιστῆναι	more, πλέον, μᾶλλον
(difficulties, evils), περιπίπτω	(adj.), πλέον
meeting, σύνοδος	the more, ὅσῳ... τοσούτῳ... .
melt (intr.), συντήκω	moreover, καὶ δὴ καὶ, καὶ μήν καὶ
merchant, ἔμπορος	most, πλεῖστος
menace [threat]	for the most part, ὡς ἐπὶ τὸ πολύ
	motionless, ἀκίνητος
	mountain, ὅρος (n.)
	mourning [black dress]
	mouth, στόμα (n.)
	move, κινέω, μεθίστημι (trans.)
	to anger, etc., καθίστημι εἰς
	moved, be (use words of fear, pity, anger, etc.)
	multitude, πλῆθος, n. ; δχλος
	murder, φονεύω, ἀποκτείνω
	music, μουσική
	-al, -κός
	musician, -κός
	mutiny, στάσις ; (vb.), ἐπαναστῆναι
	mutual, πρὸς ἀλλήλους.

## N

**naked**, γυμνός  
**name**, δνομα (n.) [fame)  
 (vb.), δνομάζω, καλέω  
 have a great name, ἐλληγιμος  
 εἶναι  
**named**, δνόματι, καλούμενος  
**narrative**, μῦθος, λόγος  
**narrow**, στενός  
**narrowly** [observe], ἐπιμελῶς  
**natives**, οἱ ἔκει, οἱ βάρβαροι  
**natural** (of actions), use εἰκός  
**natural son**, νόθος  
**naturally** (with adj.), φύσει, or use  
 πέφυκα  
 (=as was natural), δή, or ὡς  
 εἰκός  
**nature**, φύσις  
**near**, πέλας, ἐγγύς (g.)  
**nearly**, σχεδόν, μόνον οὐ  
**necessary**, ἀναγκαῖος  
 (sb.), τὰ ἐπιτήδεια  
 it is necessary, ἀνάγκη, δεῖ, χρή  
**necessity**, ἀνάγκη  
**need**, δέουμαι, or use δεῖ  
 no need, οὐδὲν δεῖ  
**needle**, βελόνη  
**neglect**, δλιγωρέω (g.), ἀμελῶ (g.)  
**negotiate**, πράσσω  
**neighbour**, ὁ πλησίον  
**neither**, οὐδέτερος (μηδ-)  
 . . nor, οὐτε . . οὔτε  
**new**, καινός, νέος  
**next day**, τῇ ὑστεραίᾳ  
**night**, νύχ  
**nine**, ἑννέα  
**ninth**, ἑνατος  
**no**, οὐ πάνυ, οὐδ, ηκιστα. § 183.  
 say no, οὐ φημι, ἀπαρνοῦμαι  
**noble** (in birth), εὐγενής  
**nocturnal**, νυκτερινός  
**noise**, ψύφος  
**none**, οὐδεὶς (μηδ-) § 115  
 the more, οὐδὲν μᾶλλον  
**nonsense**, ληπτός, φλυαρία  
 talk nonsense, ληρεῖν, φλυαρεῖν  
**nor**, οὐδέ (μηδ-): nor again, οὐδὲ μήν  
**north**, βορέας  
**northern**, πρὸς βορέαν  
**nose**, βῆς  
**not**, οὐ  
**notable**, κλεινός, εὐδόκιμος  
**noted**, ἐπίσημος, γνώριμος

nothing, οὐδέν  
 get nothing, οὐδὲν πλέον ἔχω  
**notice**, γιγνώσκω, αἰσθάνομαι  
 (attend), προσέχειν τὸν νοῦν  
**now** (time), νῦν  
 (particle), δέ  
 now then, ἄγε δή  
**nuisance** (often with adj.), δυσχερής,  
 βαρύς, ἐπαχθής, or verb [hate]  
**number**, ἀριθμός  
**numerous** [many].

## O

**oak**, δρύς (f.)  
**obey**, πειθομαι (d.)  
**obligation**, use χάριν ἔχειν, or ἐπαι-  
 νεῖν  
**oblige** [compel]  
**obliged** (indebted, ὀφελώ  
**observe** [say] [see] [look]  
**obstinate**, δυσπειθής, σκληρός  
**obstruct**, κωλύω  
**obtain**, κτάομαι, λαμβάνω, τυγχάνω  
 (gen.), κομίζομαι  
**obvious**, δῆλος, φανερός  
**occasion**, on that occasion, τότε  
 on another occasion, ἄλλοτε  
 to occasion, παρέχω  
**occupy**, κατέχειν  
**occur** (befall), γίγνεσθαι  
 (think), use βουλεύω, διανοεῖσθαι,  
 etc.  
**off**, in comp., ἀπο-, ἐκ-, etc.  
**offence**, ἀμάρτια, ἀμάρτημα  
**offend**, λυτεῖν, ἐς δργήν καθιστάναι  
**offensive**, πικρός, βαρύς, ἐπαχθής  
**offer**, πικρός, βαρύς, ἐπαχθής  
 offer, pres. and imp. of δίδωμι, or  
 say 'one will give,' or παρέχω  
 (make offer), often ἐς λόγους  
 ἐλθεῖν, or use ἐπαγγέλλομαι  
 (to a god), ἀνατίθημι  
**offering**, δῶρον, (to a god), ἀνάθημα  
**office**, ἀρχή  
**official** (sb.), ἀρχων, οἱ ἐν τέλει  
**often**, πολλάκις  
**oil**, ἔλαιον  
 (vb.), ἀλείφεσθαι (oneself)  
**old**, παλαιός : γέρων (of men)  
 man, γέρων  
 woman, γραῦς  
 in old times, πάλαι  
 grow old, γηράσκω  
 how old, three years old, πέσσα,  
 τρία, ἔτη γεγονός

oligarch, δλιγαρχος	overtake, καταλαμβάνω, φθάνω
-y, δλιγαρχία	overtures (make), ἐπικηρυκεύομαι
be under oligarchy, δλιγαρχία	overwhelm, καταβάλλω, ἀπόλλυμι
χέομαι	owe, δφείλω
once, ποτέ (enc.)	owner, δεσπότης, ὁ κεκτημένος.
(only once), ἀπαξ	
at once, εὐθύς	
one, εἰς	
one another, ἀλλήλους, (-ων, etc.)	
by one, καθ' ἕκαστον	<b>P</b>
only, μόνον : (adj.) -os	paint, δδύνη, δλγος
open (a book), ἔξελισσειν	palace, βασιλείον
(door, etc.), ἀνοίγω	pale, ὠχρός
open (adj.), ἀνεφργμένος	pardon, συγγνώμη
oppose (intr.), ἀντιστῆναι	(vb.), συγγιγώσκω
opposite, ἐναντίος : (adv.), ἐναντίον	park, παράδεισος (f.)
opposition, use ἐναντίος, ἐναντιούσθαι	parliament, ἐκκλησία
opportunity, καιρός	part, μέρος
he took first opportunity, use	it is the part of, ἔστι (gen.)
ἐπει πρώτον ἐδύνατο	— with [give, sell]
I have fine opportunity, καλώς	partake, μετέχω
ἔχει μοι, ορ παρέχει	particular, often εἰς τις
oppress, βαρύνω, πιέζω	a particular (house, field, etc.),
the oppressed, οι ταλαιπωρού-	τις
μενοι	particularly, πάνυ, σφόδρα, μάλιστα
oracle, χρηστήριον	party, στάσις
oracle-monger, χρησμολόγος	spirit, ἔρις
oratory [rhetoric]	pass (get before), φθάνω, δρόμφ
order (sb.), κέσμος	προλαβεῖν
[command] (vb.), κελεύω	by, παρέναι
in order (successively), ἐφεξῆς	on, παρέναι, προιέναι, παρελθεῖν
in order to, ἵνα, ώς, etc.	time, διάγω
orderly, κέσμιος	passage, πόρος
ordinary [usual]	passionate, δξύς, θυμοειδής, or use
(poor), φαῦλος, μοχθηρός	verb, δεινός ποιεῖσθαι, ἀγανακτεῖν
ornament, κέσμος	passionately, προθύμως
other, ἄλλος	past (prep.), παρά (acc.)
(of two), ἔτερος	pay (generally), ἀποδίδωμι
the other day, πρότην	(penalty), δίκην δίδωμι
in other ways, τὰ μὲν ἄλλα	(soldiers), μισθὸν ἀποδούναι,
otherwise, εἰ δὲ μή, ἄλλως	μισθῶ
ought, δεῖ, χρή	(taxes), τελέω
outrage (vb.), ἀδικέω, ἀσελγεῖν,	(sb.), μισθός
ὑβρίζειν	peasant, ἀγροικος, αὐτουργός
(sb.), ὑβρίς	pebble, λίθος
outrageous, ἀναιδής, μιαρώτατος	peevish, δύσκολος : use δυσχεραίνω
outside, ἔξω (g.)	penalty, δίκη, ζημία
on the outside, τὰ ἔξωθεν	suffer penalty, παθεῖν, or δίκην
over (ended), τελευτάω	δούναι
all over (prep.), often use πᾶς	exact penalty, δίκην λαμβάνειν
over against, ἐναντίον	people (subjects), τὸ πλῆθος, οἱ
overcome, κρατεῖν	ἀρχόμενοι
overjoyed, περιχαρής	(persons), ἀνθρώποι, πολλοί
overpower, κρατεῖν, καταστρέψασθαι	perceive, αισθάνομαι, γιγνώσκω
	perfect, τέλεος
	perfectly, πάνυ, σφόδρα

perfidy, *ἀπάτη, προδοσία*  
 perfidious, *ἀπιστος, προδότης*  
 perhaps, *ἴσως*  
 peril, *κίνδυνος*  
     be in peril, *μέλλω, κινδυνεύω*  
 perish, *ἀπόλλυμαι, ἀποθνήσκω*  
 perjure (oneself), *ἐπιορκέω*  
 perjury, *ἐπιορκία*  
 permit, *έάω, ἐπιτρέπω*  
 perplex, *ἐσ ἀπορίαν καθιστάναι*  
 perplexed, *ἀπορος, ἀμήχανος*  
     be, *ἀπορέω*  
 perplexity, *ἀπορία*  
 persevere, *ἔμμενειν, μὴ παύεσθαι*  
 persist, *διστριχίζομαι, καρτερεύειν*  
 person [man]  
 persuade, *πείθω*  
 persuasive, *πιθανός*  
 perusal, *ἀνάγνωσις*  
 pestilence, *νόσος (f.)*  
 philosopher, *φιλόσοφος*  
 philosophise, *φιλοσοφέω*  
 philosophy, *φιλοσοφία*  
 physician, *ἰατρός*  
 pick up, *εὑρέων, καταλαβεῖν*  
 piece, *μέρος, μέριον*  
 piety, *εὐσέβεια*  
 pillage, *πορθέω, ἀρπάζω*  
 pinch, *πιέζω τῇ χειρὶ*  
 pine, *πεύκη*  
 pious, *εὐσεβής*  
 pit, *δρυγμα*  
 pitch (camp), *στρατοπεδεύεσθαι*  
 pitiless, *νηλεής, βίαιος*  
 pity, *ἔλεος, οἰκτος*  
     (vb.), *ἔλεέω, οἰκτίζω*  
     a pity if, *δεινόν εἰ*  
 place, *τόπος*  
     to take place, *γίγνομαι*  
     to give place, *παραχωρέων (d.)*  
     (vb.), *ιστημι, τίθημι (comp.)*  
 plague, *νόσος (f.)*  
 plain (manifest), *δῆλος, φανερός*  
     (sbj.), *πεδίον*  
 plaintiff, *ὁ διώκων*  
 plaintive, *οἰκτρός*  
 plan, *βουλή, μηχανή, ἐπίνοια*  
     (vb.), *μηχανάσθαι*  
 plant, *φυτόν*  
     (vb.), *φυτεύω, τίθημι*  
 plausible, *εὐπρεπής, πιθανός*  
 play, *παίζω*  
     (lyre), *κιθαρίζειν*  
 player [of lyre], *κιθαριστής*

plead, *ἀπολογέομαι*  
     [say, ask]  
 pleader, *συνήγορος*  
 pleasant, *ήδος, τερπνός*  
 please, *ἀρέσκειν*  
     be pleased, *ηδομαι*  
 pleasure, *ήδονή*  
     take pleasure, *χαίρω*  
 pledge (faith), *έγγυῶμαι*  
 plot, *ἐπιβούλη*  
     (vb.) *ἐπιβούλευω (d.)*  
 plunder, *λεία*  
     (vb.), *συλάω, ληξόμαι*  
 plunged, *be, ἐμπίπτω, ἐσπίπτω*  
 poet, *ποιητής*  
 poetic, *ποιητικός*  
 poetry, *ποίησις*  
     art of poetry, *ἡ ποιητική*  
 point (sb.), *ἀκμή, αἰχμή*  
     (vb.), *δεικνυμι, δηλώω*  
 poison, *φάρμακον*  
     (vb.) *φαρμάκῳ ἀποκτείνω*  
 poke, *κεντέω*  
     — fun, *σκώπτω*  
 policy, *τὸ ἐπιτήδειον*  
 polite, *ἀστείος, χαριεῖς, χρηστός*  
 politely, *πράως, πραῦτατα, χαριέντως*  
 political, *πολιτικός*  
 ponder, *ἐνθυμεῖσθαι, σκοτεῖν*  
 poor (not rich) *πένης*  
     (pitiable), *οἰκτρός, ἐλεινός, ταλαίπωρος*  
     (mean), *φαῦλος, μοχθηρός*  
 popular, *δημοτικός*  
 popular faction, *ὁ δῆμος*  
     — assembly, *ἐκκλησία*  
 portion, *μέρος (n.)*  
 portentous, *δεινότατος*  
 possess, *κέκτημαι, ἔχω*  
 possession, *κτήμα*  
     get possession, *κατέχω*  
 possible, *δυνατός, οὖς τε*  
     as much as possible, *ώς πλεῖστον, δτι μάλιστα*  
     as badly as possible, *ώς κάκιστα*  
     as great as possible, *ώς μέγιστος*  
 posterity, *οιμέλλοντες, οἱ ἐπιγενόμενοι*  
 pour, *χέω (comp.)*  
 poverty, *πενία*  
 power, *κράτος, δύναμις*  
 powerful, *μέγιας, κρατερός, ἵσχυρός*  
 practise, *ἀσκέω, μελετάω*

practice, μελέτη  
 praise, ἐπαινέω  
 (sb.), ἐπαινος  
 praiseworthy, θαυμάσιος, ἐπαινετός  
 pray, αιτέω, λαταρέω, εὐχεσθαι  
 precaution, εὐλάβεια, πρόνοια  
 take precaution, παρασκευάζω,  
 εὐλαβεῖσθαι, πρόνοιαν ἔχειν  
 precious, τίμιος, πολυτελής  
 precise, ἀκριβής  
 predict, προλέγω, προαγορεύω  
 prefer, προαρεῖσθαι, θέλω, βούλομαι  
 prejudice, ἀφροσύνη, ἀβελτερά  
 [folly]: ἔχθρα (hatred)  
 prepare, παρασκευάζω  
 prepared, ἔτοιμος  
 prescribe, κελεύω  
 prescribed, be, εἴρημαι  
 presence, παρουσία  
 in the presence, use παρών  
 into the presence, πρός  
 present, be, παρέναι  
 (vb.) [hand in], παρέχω,  
 δείκνυμι  
 (vb.) [give]  
 the present . . . , οὐ νῦν  
 presently, αὐτίκα, ταχύ, οὐ διὰ μακροῦ  
 press, πιέζω  
 (metaph.), λιπαρώ  
 presume, μέγα φρονέω (be proud)  
 pretend, προσποιέομαι: often λέγω,  
 φημί  
 pretext, πρόφασις  
 on the pretext, προφασιζόμενος,  
 οὐ ὡς (w. partic.)  
 prevail on, πειθώ  
 prevent, κωλύω  
 previous, πρότερος  
 price, τιμή, δαπάνη  
 pride, ψήσις  
 oneself, μέγα φρονῶ ἐπί (c. dat.)  
 priest, ἵερος  
 prince, βασιλεύς  
 prison, δεσμωτήριον  
 prisoner, δεσμώτης, δεδεμένος  
 private, ἴδιος  
 (man), ἴδιωτης  
 privilege, τιμή  
 prize, ἀθλον  
 (vb.), περὶ πολλοῦ ποιεῖσθαι  
 probable, εἰκός (neut.)  
 proceed, πρόειμι, ἔρχομαι  
 procession, πομπή  
 walk in procession, πομπεύω

proclaim, προκηρύσσω, κελεύω  
 [order]  
 produce, παράγω, παρέχω  
 (evidence), παρέχομαι  
 profess, ἀπαγγέλλομαι  
 (see pretend)  
 profession, τέχνη  
 (make profession), 'use profess'  
 profit, κέρδος, ὡφελία  
 prohibit, οὐκ ἔάω: ἀπαγορεύω  
 project, ἐπίγονα, βούλευμα  
 have a project, μηχανᾶσθαι τι,  
 etc.  
 promise, ὑπισχνέομαι  
 proof, τεκμήριον  
 property, χρήματα, οὐσία, πλοῦτος  
 prophet, μάντις  
 propose [ask], [intend]  
 prosecute (war), ἔχεσθαι, λαβέσθαι  
 (g.), ἐπιχειρέν (d.), πολεμεῖν  
 protect, σώζω, ἀμύνω  
 protest, δεινὸν ποιεῖσθαι, σχετλιάζω,  
 μαρτύρεσθαι  
 protrude, ἐκστῆναι  
 proud, μεγαλόφρων, σεμνός  
 be proud, μέγα φρονέω, σεμ-  
 νύομαι  
 prove, ἐπιδείκνυμι, ἀποφαίνω  
 proverb, παροιμία  
 provide, παρασκευάζω, παρέχω  
 — for, θεραπεύω, βούλευειν περί  
 — oneself with, παρασκευάζω,  
 πορτέω  
 [take care of] ἐπιμελοῦμαι  
 province, ἀρχή, χώρα  
 provocation (to suffer), ἀδικεῖσθαι,  
 παθεῖν  
 prudence, σωφροσύνη  
 prudent, σώφρων  
 be prudent, σωφρονέω  
 public, δημόσιος  
 publicly, δημοσίᾳ, ἐς τὸν δῆμον  
 pull, ἔλκω  
 out, ἔξαιρεω, ἔξελκω  
 punish, κολάζω, δίκην λαβεῖν παρά  
 (g.)  
 punishment, ζημία  
 purchase, ὀνείρωμαι, ἀγοράζω  
 purpose, βούλή, διάνοια  
 on purpose, ἐπίτηδες  
 for the very purpose, δι' αὐτὸν  
 τοῦτο ἵνα  
 with the purpose of doing, ως  
 δράσων

pursue, διώκω  
 push, ὀθέω  
 put, τίθημι (comp.)  
 off, ἀναβάλλομαι  
 on, περιβάλλεσθαι  
 up, καθίστημι, ἴδρεύω  
 putrid, σαπρός  
 pyramid, πυραμίς, f.

## Q

quality, use *olos*, etc.  
 quantity, use *ōsos*, etc.  
 quarrel, ἔχθρα, ἔρις, [anger]  
 (vb.), ἐρίζω, διαφέρομαι, ἀμφισ-  
 βητῶ  
 quarters (military), στρατόπεδον  
 queen, βασίλεια  
 quell, παύειν, νικᾶν, κατέχειν  
 query [question]  
 question, ἐρώτημα  
 ask question, ἐρωτάω  
 quick, ταχύς  
 (adv.), -έως  
 -witted, ἀγχίνους  
 quiet, ἡσυχός  
 (be), ἡσυχάζειν  
 quietly, ἡσυχώς, ἡρέμα  
 quite, πάνυ, σφόδρα, τὸ παράπαν.

## R

rabble, δχλος .  
 race, δρόμος, ἄγων  
 (vb.), δρόμῳ διαμελάσσομαι  
 (tribe), γένος (n.)  
 rail, λοιδορέω  
 raise, αἱρω (comp.)  
 (army), συλλέγω  
 rampart, τείχισμα  
 range, τάσσω  
 rank (military), τάξις  
 rapid [quick]  
 rash, θραύσης, ἀσκεπτος  
 rashly, ἀπερισκέπτως  
 rate, at any rate, γε, γοῦν  
 rather, μᾶλλον, ἥδιον  
 (somewhat), τι, μετρίως  
 ravage, δροῦν, τέμνειν  
 reach (arrive)  
 read, ἀναγιγνώσκω  
 ready, ἔτοιμος

ready (with past part.), ἥδη  
 — witted, ἀγχίνους  
 reassure, παραθαρσύω  
 real, ἀληθῆς  
 reality, τὸ ὄν, ἡ ἀλήθεια  
 in reality, ἔργυ, τῷ δυτι, ἀληθῶς  
 really, τῷ δυτι  
 reason (ground), αἰτία, τὸ αἰτιον  
 reasonable, φρόνιμος, νοῦν ἔχων  
 reasonably, εἰκότως  
 rébel, use ἀποστάς, or ἀφεστηκώς  
 (vb.), ἀποστῆναι, ἐπαναστῆναι  
 rebuke, μέμφομαι, λοιδορέων  
 receive, δέχομαι (comp.), λαμβάνω  
 recently, νεωστὶ, ἀρτίως  
 recess, μυχός  
 recognise, ἀναγνωρίζω  
 reconcile, συναλλάσσω  
 reconciliation, συναλλαγή  
 reconnoitre, ἐπισκοπῶ, or use κατὰ  
 θέαν  
 recover (illness), ἀπαλλαγῆναι (g.)  
 (property), ἀνακομίζομαι  
 red, ἐρυθρός  
 redeem, ἐκλύω, σώζω  
 redeem (promise), διαπράσσω  
 redress (remove), ἀφαιρῶ  
 (cure), ἀκείσθαι, λάσθαι  
 (rid), ἀπαλλάσσω  
 reduce (a town), ἐλεῖν, παρίστασθαι  
 (to a state), καθιστάναι εἰς  
 be reduced to, καταστῆναι εἰς  
 refer, ἀναφέρειν  
 reflect (on plans), βουλεύομαι  
 (on facts), ἐνθυμέομαι  
 refresh (oneself), ἀναπνέω  
 refuse, οὐκ ἔθελειν, often οὐ φημι  
 with fut. inf.  
 refute, ἐξελέγχειν  
 regard (lit.), βλέπειν, σκοπεῖν  
 (met.), ποιεῖσθαι, οἴομαι, κρίνω  
 regret, μεταμέλει, μεταγνῶναι  
 reign, βασιλεύω, ἄρχω  
 reject, ἀπωθέω, often οὐ θέλω  
 relate, ἔξηγέομαι, λέγω, ἀγγέλλω,  
 διέξειμι  
 relate, it relates to, ἔστι περί<sup>1</sup>  
 relation, συγγενής  
 release, ἀπαλλάσσω, ἐλευθερώω,  
 ἀφίημι  
 relief, ὠφελία  
 relief from, use ἀπαλλαγῆναι  
 relieve, ἀπαλλάσσω  
 [help], ἀμύναι, ὠφελεῖν

religion, εὐσέβεια	respect, σέβω
religious, εὐσέβης	(sb.), αἰσχύνη
relinquish, παύσασθαι, μεθεῖναι	respectable, ἐπιεικῆς, σπουδαῖος
relish, φιλῶ, ἥδομαι, or use ἀρέσκω	respecting, περὶ
rely on, πέποιθα	rest [remainder]
remain, μένω	go to rest, ἀναπαύομαι, κοιμάομαι
remain still, ἔστηξα	restore [repay]
remainder, λοιπός (ἔτερος)	(put back), αῦθις καθιστάναι
remarkable, θαυμάσιος, ἀπότοπος,	(reconstitute), ἀνορθώ
δεινός	restrain, κατέχω, ἀπέχω, κωλύω
remarkably, σφόδρα, πάνυ	result, τὸ τέλος, τὸ γενόμενον
remedy, φάρμακον, μηχανή	the result was, συνέβη ὥστε
(vb.), λέματα, ἀκέομαι	retire, ἀναχωρέω, ἀπέρχομαι
remember, μέμνημαι, μνημονεύω	retreat, ἀναχωρέω, ὑποχωρεῖν (dat.)
remit, ἀφίημι	(sb.), ἀναχώρησις
remonstrate, δεινὸν ποιεῖσθαι, ἀγανάκτειν, αἰτιᾶσθαι	(place of retreat), καταφυγή
remove, ἀφαιρέω, ἐκβάλλω, καθελεῖν	return, ἥκω, ἀνέρχομαι, or use
rend off, ἀποσχίζω	‘again’
renowned [famous]	return (from abroad), κατελθεῖν
repair, ἀναεύω, ἀκέμμαι	revenge, τιμωρία
repast, δεῖπνον	(vb.), τιμωρεῖσθαι
repay, ἀποδοῦναι	revive (intr.), ἀναπνέω, ἀναβιῶναι
(a person), ἀμείβομαι	revolution (to make), νεωτερίζειν
repeat, αὖθις λέγειν	reward, δῶρον
(say often), θρυλέω, ὑμνέω	to reward, χάριν ἀποδοῦναι
repeated, πολὺς	rhetoric, φῆτορική
repeatedly, πολλάκις	rich, πλούσιος
repent, μεταμέλει, μετανοέω	to be rich, πλούτεω
replace, use αὖθις	riches, πλοῦτος
reply, ἀποκρίνομαι	rid, ἀπαλλάσσειν
(of oracle), χράω, ἔχρησε	to get rid of, ἀπαλλάσσεσθαι
repress, κατέχω	ride, ἵππεύω, ἐλαύνω
repulse, use σφαλῆγαι	ridiculous, γελοῖος, κατγέλαστος
reputation, ἀξίωμα	right, δρόσις, δίκαιος
request (vb.), ἀξιῶ, αἰτέω	set right, διορθῶ, ἐπανορθοῦν
(sb.), εὐχή	—hand, δεξιά
require, δέομαι; or use δεῖ	rigour, βία
rescue, σώζειν	ring, δακτύλιος
resemblance, ὅμοιότης	rise, ἀναστῆναι
resemble [be like]	against, ἐπαναστῆναι
resent, ὀργίζομαι, ἔχθομαι	rivalry, φιλοτιμία
reside, ἐνοικέω	river, ποταμός
resign, παραδοῦναι, προίημι	road, ὁδός (f.)
resignation (in trouble), use	rob, συλάω, ἀφαιρέω
ὑπομένω, ἀνέχομαι	robber, κλέπτης, ληστής
resist, ἀμύνομαι, ἀνθίστασθαι	robe, πέπλος, ἴμάτιον
resolve, διανοοῦμαι, βουλεύω, often	rock, πέτρα
δοκεῖ	rogue, πονηρός, κλέπτης, φέναξ
resolved, μελλων, βεβουλευμένος	roguey, ἀπάτη, τονηρία
resort, φοιτάω	roof, δροφή
(to plan), τρέπεσθαι πρός,	rope, σπάρτον, κάλως (m.)
χρῆσθαι	rose, ρόδος (f.)
resources, τὰ ὑπάρχοντα	rough, τραχύς
	(manner), διγραικός

roughness, ἄγροικία	seal, <i>σφραγίς</i>
round (adv.), περὶ (in comp.)	(vb.), <i>σφραγίζω</i>
rout, ἐς φυγὴν καθίστημι	search, <i>ζητέω</i>
route, ὁδός (f.)	seated, to be, κάθημαι
royal, βασιλεῖος	secede, <i>ἀποστῆναι</i>
ruin (vb.), ἀπόλλυμι, διαφθείρω	secession, <i>ἀπόστασις</i>
(sb.), ἔξωλεια, διαφθορά, δλεθρος (be ruined), ἀπόλωλα, ἀπόλλυματα (of building), καθαιρεῖν	second, <i>δεύτερος</i> (of two), <i>ἔτερος</i>
rule, ἀρχεῖν	secretly, <i>κρύφα, λάθρα</i> , often use λανθάνω
(sb.), ἀρχή	secure [safe]
ruler, ἀρχων, δεσπότης, οἱ ἐν τέλει, τὰ τέλη	(vb.), <i>σώζω</i> (hold), <i>κατέχω</i>
run, τρέχω	security, <i>ἀσφάλεια</i>
away, ἀποδιδράσκω	with security, <i>ἀδεῶς, ἀσφαλῶς</i>
over, καταπατέω	sedition, <i>στάσις</i>
rush, τρέχω, φέρομαι, etc.	see, <i>δράω</i>
rustic, ἄγροικος.	seek, <i>ζητέω</i>

## S

sacred, ἄγιος, ἱερός	seize, <i>δοκεῖν, φαίνεσθαι</i>
sacrifice, θύω	(seize), <i>χρῆσθαι</i>
(sb.), θυσία	be seized, <i>ἀλίσκομαι</i>
to sacrifice (metaphor.), <i>προίημι</i>	select, <i>αἱρέομαι</i>
sacrilege (commit), <i>ἀσεβέω</i>	self-willed, <i>αὐθαδής</i>
sad, οἰκτρός	sell, <i>πωλέω</i> (pres. impf. fut.), ἀποδίσθαι
sack, ἀρπάζω, πορθέω	senate, <i>βουλή</i>
safe, ἀσφαλής, σῶς	senator, <i>βουλευτής</i>
keep safe, <i>σώζω</i>	send, <i>πέμπω</i> (comp.)
sail, πλέω	for, <i>μεταπέμπομαι</i>
(sb.), <i>ἴστιον</i>	sensation, <i>θύρυσος</i> : often use verb [fear, wonder, etc.]
sailor, ναύτης	sensible, <i>φρόνιμος, συνετός</i>
sake, for sake of, ἔνεκα, (g.) διὰ	senseless, <i>ἀνόητος</i>
acc.	separate, <i>χωρίζω</i>
salute, ἀσπάζομαι	be separated, <i>διεστάναι</i>
same, ὁ αὐτός	separately, <i>χωρίς, καθ' ἔκαστον</i>
as, use dat., also see ὁμο-	serious (opp. 'jest'), <i>σπουδαῖος</i>
(comp.)	(of evil), <i>δεινός, χαλεπός</i>
sanction, συνανέω	seriously, <i>σπουδάζων</i>
sanctity, use adj. ἄγιος	servant, <i>οἰκέτης</i> [slave]
sane, ἔμφρων	serve, <i>ὑπηρετεῖν</i>
satisfaction (legal), δίκη	(soldier), <i>στρατεύεσθαι</i>
satisfied, to be, use ἀρέσκειν	service, <i>θεραπεία</i>
savage, βάρβαρος, ἄγριος	(favour), <i>εὐργεστά</i>
save, <i>σώζω</i> (comp.)	do a service, <i>ώφελῶ, ὡφελίαν</i>
scarcely, μόλις	παρέχω
scattered (troops), διεσπαρμένοι	servile, <i>δουλικός, δουλοπρεπής</i>
school (met.), ἀγών	session, use βουλεύεσθαι
scruple, to, ἀποκρέω	set, <i>ἴστημι, τίθημι</i>
scrupulous, ἀκριβής	up, <i>καθίστημι</i>
sculptor, ἀνδριαντοποιός	upon (lit.), <i>ἐπιθεῖναι</i> : (attack), ἐπιθέσθαι
sea, θάλασσα	settled, it is, <i>δοκεῖ, δέδοκται</i>

settlement (colony), ἀποικία (agreement), σύμβασις	silence, σιγή in silence, σιγῇ
several, πολύς	silent, σιωπῶν
severe, σκληρός, ὡμός (pain), δεινός	be silent, σιγάω, σιωπάω
severely, ἵσχυρῶς, σφόδρα	silver, ἀργυρός
shake, τινάσσω, κινέω	(adj.), ἀργυροῦς
shame, αἰδώς, αἰσχύνη ashame, αἰσχρόν, δεινόν, σχέτλιον	simple, ἀπλοῦς
put to shame, αἰσχύνω, (comp.)	simply, ἀπλῶς, μόνον
shameful, αἰσχρός	simultaneously, ἀμμα, ὅμοι
shameless, ἀναιδῆς	singly, καθ' ἔκαστον, κατ' ἀνδρα
shamelessness, ἀναιδεία	singular, θαυμάσιος, δεινός
shape, μορφή	sinister, ἀδικός, κακός
shapeless, ἀμορφός	(look), σκυθρωπός
share, μοίρα, μέρος (n.) (vb.), μετέχω (g.)	sink, καταδύω, ἀφανίζω
sharp (lit.), δέξις (met.), σοφός, δεινός	sir, ὦ ἀνθρωπε
shave, ξυρέω, κείρω	my good sir, ὦ τάν, ὦ δαιμόνιε
— off, ἀποκείρεσθαι	sire, ὦ βασιλεῦ, etc.
shelter, καταφυγή take shelter, καταφυγεῖν	sister, ἀδελφή
shield, ἀσπίς (f.)	sit, κάθημαι (comp.)
shift, ἀπάτη, μηχανή, τέχνη	situated, κείμενος
ship, ναῦς, πλοῖον	situation, θέσις (or use χωρίον)
shocking, δεινός, ἀσελγής	skilful, σοφός, ἐπιστήμων
shoe, ἐμβάς (f.)	(adv.), σοφῶς
shoot (intr. 'use the bow'), τοξεύω (trans. 'kill by a shot'), τοξεύω, κατατοξεύω	skill, τέχνη
shore, γῆ, αλγιαλός	slack (vb.), χαλάω
short, βραχύς in short, συνελόντι εἰπεῖν	(adj.), ἀφειμένος
in short time, τάχα, τάχος	slave, δοῦλος
should (ought), δεῖ	slay [kill]
shout, βοώω (sb.) βοή	sleep, ὑπνός
show, δείκνυμι off, ἐπιδείκνυμι (act. and mid.)	(vb.), ἐεῦδω, καθεύδω
shrine, ἵερον	sleepless, to be, ἀγρυπνέω
shudder, φρίγω	slightly, μικρὸν τι
shut, κλείω (comp.)	loth, ἀργία, ῥαθυμία
sick, νοσῶν, ἀσθενῶν be sick, νοσέω, ἀσθενέω	lothful, ῥάθυμος, ἀργός
sickness, νόσος (f.)	lothfulness, ῥάθυμία
side (in discussion), γνώμη by side of, παρά (d.)	smear, δλείφω, χρίω
take side of, φρονεῖν τὰ τοῦ	smell (intr.), δῖω
sight, δύσις	(tr.), διφραίνομαι
lose sight (nautical), ἀπο- κρύπτειν	smile, γελάω, μειδίαω
signal, σημεῖον	snail, ἔλιξ
give signal, σημαίνω	so, οὕτω
	— forth, ἀλλα τοιαῦτα, τᾶλλα
	ώσαντάς
	— that, ὡστε
	— much, τοσοῦτος
	— much (adv.), τοσοῦτον
	not so much . . . as, οὐ μᾶλλον
	. . . η
	sober (mind), σώφρων
	sobriety, σώφροσύνη
	soil, γῆ
	soldier, στρατιώτης
	solemn, σεμνός
	solemnity, σεμνότης

some, ένιοι	starved, to be, πεινάω
. . . others, οι μέν . . . οι δέ	state [condition]
-times, ένιοτε	(political), πόλις
-what, μετρίως, τι	(fortunes), πράγματα
son, παῖς	statue, ἄγαλμα
soon, τάχα, οὐ διὰ μακροῦ, ταχέως	stature, μέγεθος (n.)
how soon? έντὸς πόσου χρόνου;	stay (intr.), μένω, ἐπέχω
soothe, θαρσύνω, παραμυθόμαι	(tr.), κατέχω, παύω
soothsayer, μάντις	steal, κλέπτω
sophist, σοφιστής	steep, προσάντης
sorrow, ἀλγος, λυπή	step, βάθρον
(vb.), ἀλγέω, βαρέως φέρω, χα-	steward, ταμίας
λεπτῶς φέρω, λυπεῖσθαι	stick (sb.), κλάδος
sorry, be, ἀλγέω	stick to, προσέχομαι, προσφύναι
sort, what, ποῖος	still (nevertheless), δμως
all sorts, παντοῖος	(adv. of time), ἔτι
common sort, πλήθος	(with comparatives), ἔτι
soul, ψυχή	(adj.), ησυχος
spare, φείδομαι (g.)	stingy, αἰσχροκερδής
sparing, φειδωλός, φαῦλος, μέτρος	stipulate [agree, demand, condition]
speak, λέγω	stomach, κοιλα, γαστήρ (f.)
speaker, ῥήτωρ, δημηγόρος	stone, λίθος
spectacle, θέα	stop (tr.), παύω
spectator, θεατής, παρών	(intr.), παύομαι
speech, λόγος	put a stop, παύειν, κωλύω
speed, τάχος (n.)	storm, χειμῶν
with speed, ταχέως	stragglers, διεσπαρμένοι
(vb.) τρέχω, σπένδω	straight, δρός
spend, ἀναλίσκω	(adv.), εὐθύ, εὐθύς
spirit, πνέuma, ψυχή	strange, δεινός, θαυμαστός, ἀτοπος
splendid, λαμπρός, καλός, πολυτελής	stranger, ξένος
-ly, κάλλιστα	stretch, τείνω
spoil, συλάω	strike, πλήσσω, πατάσσω: strike
(sb.), λεία	terror, φόβον παρέχειν
sport, παίζω	strong, ἰσχυρός
spot, τόπος	study, διασκοτέω, μανθάνω
on the spot, εὐθύς	[learn], μελετάω
spring (vb.), γλύγνεσθαι	stumble, προσπταλω
[leap], πηδάω	stupid, ἀμαθής, ἀβέλτερος
(sb.), πηγή	subject, δ ἀρχόμενος
spy, κατάσκοτος	[thing], πράγμα
squander, ἀναλίσκω	submit to, ἀνέχεσθαι
stab, ἀποσφάζω, ἀποκτείνω	subsistence, τροφή, βίος
stag, θλαφός	suburb, προαστείον
stage, θέατρον, σκηνή	succeed, κατορθώω, εύτυχέω
on the stage, ἐπὶ σκηνῆς	success, εύτυχια: with success
staircase, κλίμαξ (m.)	(adv.)
stake, χάραξ (m.)	successful, εύτυχής
stand, ἔστηκα, ἔστην, στήσομαι (and	successively, ἔφεξής
compounds)	such, τοιοῦτος, τοιόσδε
standard, σημεῖον	sudden, ταχύς, ἀπροσδόκητος
start, ὄρμαομαι	suffer, πάσχω
(fright), ἔκπλαγμα	[allow], έάω, περιιδεῖν
(arrange, appoint), παρασκεινάξω	

from (disease), *νοσέειν*  
 from (person), *πολλὰ παθεῖν* *ὑπό*  
 penalty, *δίκην διδόναι*  
 suffice, *ἀρκέω*  
 sufficient, *Ικανός*, *ἀξιόχρεως*  
 to be sufficient, *ἀρκέω*  
 suicide, to commit, *έαντὸν βιάζε-*  
*σθαι, ἔκουσις ἀποθανεῖν*  
 suit, *δίκη*  
 sulky, *δύσκολος, τραχύς*  
 sullen, *σκυθρωπός, δύσκολος* [angry]  
 sum (of money), *ἀργύριον*  
 summon, *καλέω*  
 (legal), *προσκαλεῖσθαι*  
 sun, *ἡλιος*  
 superintend, *ἐπιμελέομαι*  
 superior [better]  
 be superior, *διαφέρω* (g.)  
 suppliant, *ἰκέτης*  
 be a suppliant, *ἰκετεύω*  
 supply, *παρασκευάζω, παρέχω*  
 support, *φέρω*: (on raft, etc.),  
*δέχεω*  
 [maintain], *τρέφω*  
 (interest), *σπεύδω, ἀμύνω*  
 suppose [think]  
 supreme, *κράτιστος, κρείσσων*  
 to be supreme, *κρατέω*  
 sure, *σαφής*  
 I am sure, *οἶδα σαφῶς*  
 I am sure to, *μὲλλω*  
 surely, *σαφῶς*: (often particles),  
*ἀλλὰ μήν, ἀλλὰ δή*  
 surpass, *νικάω*  
 surprise [astonish]  
 (military), *ἀπροσδόκητον λαβεῖν,*  
*ἔλεῖν*  
 surrender, *ἐνδιδωμι, tr. and intr.*  
 suspect, *ὑποπτεύω*  
 suspected, *ὑποπτος*  
 suspicion, *ὑποψία*  
 suspicious, (man or act), *ὑποπτος*  
 swear, *δμυνμι*  
 sweat, *ἰδρώς*  
 swim, *νέω*  
 sword, *ξίφος* (n.).

1

table, *τράπεζα*  
tablet, *δέλτος* (f.)  
tail, *κέρκος*  
take, *αἱρέω* (comp.)  
    bring, *ἄγω*, *φέρω*

take away, ἀφαιρεῖν, συλλᾶν, [τινά  
 τι]

take out, ἐκφέρω

take to (a course), τραπέσθαι πρός,  
 ἀρχεσθαι

tale, μῦθος, λόγος

talent, τάλαντον  
 (mental), σύνεσις

talk, διαλέγομαι

tall, μακρός

task, ἔργον

tax, φόρος

teach, διδάσκω

tears, δάκρυα (n.)  
 shed tears [weep]

tedious, σχολαῖος, διὰ σχολῆς,  
 μακρός

teeth, δόδοντες  
 with the teeth, δόδαξ

tell, λέγω, ἀγγέλλω, δηλῶ

temple, ἱερόν

tend, θεραπεύω

tenderly, εὐνοῦκώς, εὐμενῶς

tenement, οἰκημα, οἰκλα

tent, σκηνή

terms, on these, ἐπὶ τούτοις  
 in such terms, οὕτω, or use  
 λέγω

on honourable terms, ἐπὶ καλοῖς

terrible, terrific, δεινός

terror, δέος, φόβος  
 -stricken, ἐκπεπληγένος

thank, χάριν εἰδέναι, ἐπαινέω

thanks, χάρις: to give —, χάριν  
 ἀποδούναι, χάριν ἔχειν

theft, κλέμμα, κλοπή

then, τότε  
 (therefore), οὖν, τοίνυν, διὰ τοῦτο  
 or διὰ ταῦτα

there, ἐκεῖ  
 (motion), ἐκεῖσθε  
 from there, ἐκεῖθεν

-upon, ἐνταῦθα

-fore, τοίνυν, οὖν, διὰ τοῦτο

thick (hair, leaves, etc.), δασύς:  
 (cloud), βαθύς

thief, φύρ (m.), κλέπτης

thing (often neut. adj., and sb.  
 omitted), πράγμα, χρῆμα

think, οἴομαι, δοκεῖ (imp.)  
 (absolutely), ἐνθυμέομαι, νοέω  
 of doing, ἐν τῷ ᔁχειν, διανοοῦμαι  
 (estimate), νομίζω, ἡγοῦμαι

third, τοτέτος

thirst, δίψα	tract (of land), use πολλὴ γῆ
thirty, τριάκοντα	trample, καταπατέω
thousand, τρισμύριοι	transaction, πρᾶγμα, [or use vb.]
though. § 94	transgress, παραβαίνω
as though, ὡς with part.	trap (met.), δόλος, μηχανή
thousand, χιλιοι	travel, βαδίζω, πορεύομαι, πλανά-
threaten, ἀπειλέω	ομαι, ὁδοπορέω
throw, βίπτω, βάλω	traveller, ὁδοίπορος
thwart, ἀντιστῆναι, κωλύω	treachery, προδοσία
(perplex), ἐσ ἀπορίαν καθιστάναι,	treacherous, ἀπιστος, προδότης
ταράσσειν	be treacherous, προδοῦναι τινα,
thwarted, ἀπορῶν, σφαλεῖς ὡν ἥλ-	ἀπατάω
πικέ	tread on, πατέω
tide, θάλασσα	treasure, κτήμα
tidings, ἀγγελος	treat, χρήματα
hear tidings, πυνθάνομαι	public treat, τὸ κοινόν
bring tidings, ἀγγέλλω	(general), χρήσθαι
tie, δέω	(medical), θεραπεύω
— round, περιδέω	(negotiate), ἐσ λόγους ἐλθεῖν
tight, σύντονος	tree, δένδρον
till, μέχρι (g.)	tremble, τρέω, ὄρρωδέω, τρομέω
(vb.), πονεῖν, ἐργάζομαι, γεωργεῖν	trial, ἀγών
time (point), καιρός	(to be on one's), φεύγω
(space), χρόνος	tribe, ἔθνος, δῆμος
(many times), πολλάκις	tribunal, δικαστήριον
(two, three, four . . . times),	tribute, φόρος
δύο, τρίς, τετράκις, πεντάκις,	triumphant, ἀγαλλόμενος, περιχαρής
etc.	troops, στρατιῶται
(second, third . . . time), τὸ	trouble, πόνος
δεύτερον, τρίτον, τέταρτον . . .	(grief), ἀλγος, κακον
men of my time, οἱ ἐπ' ἐμοῦ	give trouble to, τράγματα παρέ-
timely, ἐν καιρῷ, καίριος	χειν: be troubled, πράγματα
timid, φοβερός, δειλός	ἔχω
tired, be, κάμινω, ἀπειρηκέναι	take trouble, σπουδὴν ποιεῖσθαι,
to-day, σήμερον	πόνον ἔχειν περί
toe, δάκτυλος	true, ἀληθής
together (συν- in comp.), δύον, ἀμα	in good truth, ὡς ἀληθῶς
come together, συνελθεῖν, συλ-	trumpet, σάλπιγξ (f.)
λέγεσθαι	trust (a man), πεποιθέναι
tomb, τάφος	(a task to a man), ἐπιτρέπω
to-morrow, αὔριον	truth, ἀληθεία
too, ἄγαν, λιαν; [see special use,	in good truth, ὡς ἀληθῶς
§ 58]	try, πειράμαι
tools, ἐργαλεῖα, βρυγανα	try (judicial), κρίνω, δικάζω
top, ἀκμή, κορυφή; [house, ὁροφή]	turn, τρέπω, στρέψω
on the top, often 'above,' or	in turn, ἐφεξῆς
ἐπὶ in comp.	to turn to (intr.), τρέπεσθαι ἐσ
on the top of the hill, ἐπ' ἀκρῷ	out (prove), γέγνομαι, ἀποβαίνω,
τῷ δρει	συμβαίνω
touch, ἀπτεσθαι (g.), [both lit. and	round, περιστρέφεσθαι, μετα-
met.]	στρέψαι ἔαντόν
tower, πύργος	turret, πυργίδιον
town, πόλις: be in town, ἐπιδη-	twelve, δωδεκα
μεῖν	twenty, εἴκοσι

twins, δίδυμοι  
two, δύο  
in two (with verbs), δια-  
tyrannical, τυραννικός, βίας  
tyrant, τύραννος.

## U

ugly, αἰσχρός, or αἰσχρὸς τῇ δψει  
unable, ἀδύνατος, οὐχ οἶδε τε  
unaccustomed, ἀηθής  
unanimously, κοινὴ  
unavailing, use μάτην  
uncertain, ἀσαφής, ἀδηλος, ἀστάθ-  
μητος, σφαλερός  
unchangingly, ἀκινήτως  
undefended, ἀφύλακτος  
undergo, πάσχω, ἀνέχομαι  
understand, συνίημι  
undertake, ἐπιχειρῶ, ἐγχειρίζομαι  
undervalue, καταφρέω  
undress (tr.), ἀποδύω  
(intr.), ἀποδύεσθαι  
unequal, ἥσσων  
unexpected, ἀπροσδόκητος, παράδοξος  
unexpectedly, παρὰ δόξαν  
unfit, ἀπρεπής  
for, ἀνάξιος, ἀχρηστος  
unfortunate, δυστυχής  
was so unfortunate as to, often  
τίχη τινί, κακὴ τινὶ τίχη  
unflinching, ἀπροφάσιστος  
unguarded, ἀφύλακτος  
unhappy, κακοδαίμων  
unhappily [in relating events],  
often only τυγχάνω  
unjust, ἀδίκος  
unless, εἰ μή, πλήν  
unobserved, use λανθάνω  
unpleasant, ἀηδής, λυπηρός  
unseemliness, τὸ ἀπρεπές  
unsteady ἀβέβαιος, ἀστάθμητος  
untie, λύω  
until, ἔως, μέχρι, see § 86  
untrustworthy, ἀπιστος  
untrustworthiness, ἀπιστία  
unwell, κακῶς ἔχων, νοσῶν  
to be unwell, νοσέω, κακῶς  
διακεῖσθαι, ἀσθενεῖν  
up, ἀνά in comp.  
upbraid, λοιδορεῖν, ψέγω  
upper room, ὑπερῷον

upside down, to turn, ἀναστρέψω  
upside down, ἀνεστραμμένος  
urge [bid, pray, press]  
use, χρῆσα  
(custom), ἔθος, νόμος : [εἰλαθα]  
(it is no use), οὐδὲν ὀφελεῖ  
(vb.), χρῶμαι  
used to, εἰλαθα  
useful, χρήσιμος, ὀφέλιμος  
useless, ἀχρεῖος, ἀνωφελής  
usher, ἄγω, πέμπω  
usual, εἰλαθώς  
as usual, ὡς εἰλάθει, etc.  
than usual, τοῦ εἰλαθτος  
usually, πολλάκις, or use εἰλαθα  
utmost, ἔσχατος, πολύς  
with the utmost —, superl.  
adv.

## V

vain, μάταιος [conceited]  
in vain, μάτην  
vainly, μάτην  
valley, νάπη, often πεδίον, or τὸ  
στενόν  
value, τιμή  
valuable, τιμιος, πολλοῦ ἄξιος  
vanquish [conquer], νικάω  
various, πολύς, παντοῖος  
vedette, φύλαξ, φρούρος, σκοπός  
vehemently, σφόδρα  
veil, προκάλυμμα, καλύπτρα  
vein, φλέψ, f.  
venture, τολμάω, κινδυνεύω  
very, λαν, σφόδρα  
vessel, ἄγγος, ἄγγειον  
(ship), ναῦς, πλοῖον  
vestibule, τὰ πρόθυρα  
vex, λυπέω  
viands, τὰ σιτία  
vicissitude, μεταβολή  
victorious, κρείσσων  
be victorious, νικάω, κρατέω  
vie, ἀμιλλάομαι, διαγωνίζομαι  
vigilant, use φυλάττομαι, etc.  
vigour, κράτος, βία, σθένος  
vile, μιαρός, φαῦλος, ἀνάξιος  
village, κώμη  
villager, κωμῆτης  
 vindicate (conduct), ἀπολογεῖσθαι  
vineyard, ἀμπελών  
violate (of thieves), ἀδικῶ

violence, *βία*  
 do violence to, *βιάζομαι*  
 violent, *βίασος*, *χαλεπός*  
 violently, *βιαλώς*  
 violently (desire), *δέξεως*, *κρατερῶς*,  
 σφέδρα  
 virtue, *ἀρετή*  
 vision, *θέαμα*, *δύνα* [often use verb]  
 visit, *έστροχομαι*  
 voice, *φωνή*  
 voluntary, *ἐκών*, *ἐκούσιος*  
 vomit, *έξεμέω*  
 vote, *ψηφίζομαι*  
 (sb.), *ψῆφος* (f.)  
 vow, *εὐχή*  
 (vb.) *εὐχομαι*  
 voyage, *πλοῦς*  
 (vb.), *πλέω*.

## W

wages, *μισθός*  
 waggon, *άμαξα*  
 wail, *δδύρομαι*  
 wait, *μένω*, *περιμένω* (a.)  
 wake (tr.), *ἐγέίρω*, *ἐξεγέίρω*  
 walk, *βαδίζω*  
 — past, *παρέρχομαι*, *οίχομαι*  
 wall, *τεῖχος* (n.)  
 wallet, *πήρα*, *θύλακος*  
 wander, *πλανάδομαι*  
 want, *δέομαι* (g.) [wish]  
 be wanting, *δεῖ* (g.), *έλλειπειν*  
 wanting, *έλλειπής*  
 war, *πόλεμος*  
 make war, *πολεμέω*  
 declare war, *καταγγέλλειν πόλεμον*  
 ward off, *φυλάσσεσθαι*, *άμυνεσθαι*  
 warrior, *στρατιώτης*, *άνήρ*  
 waste [lay waste], *δηρώω*, *τέμνω*  
 — time, *διατρίβω*  
 watch, *φύλαξ*  
 (vb.), *φυλάσσω*, *τηρέω*  
 water, *ὕδωρ* (n.)  
 wave, *κύμα*  
 way, *δός* (f.)  
 (manner), *τρόπος*  
 in what way, *πώς* [so *ώς*, *ὅπως*,  
 οὕτως]  
 in the way, *ἐμποδών*  
 out of the way, *ἐκποδών*  
 to make way (advance), *προιέναι*  
 to make way (yield), *εἰκω*

ways, in other ways, *τὰ ἄλλα*,  
*ἄλλως*  
 in many ways, *κατὰ πολλά*  
 weak, *ἀσθενής*, *φαῦλος*  
 be weak, *ἀσθενέω*  
 wealth, *πλούτος*, *χρήματα*  
 wealthy, *πλούσιος*  
 be wealthy, *πλούτεω*  
 weep, *κλαίω*, *δακρύω*  
 weapons, *ὅπλα*  
 wear (dress), *φορέω*  
 weariness, *κόπος*  
 weary, be, *κάμιω*, *ἀποκάμιω*,  
*ἀπειρηκέναι*  
 weaver, *ύφαντης*  
 weight, *βάρος* (n.)  
 weighty, to be, *πολὺ δύνασθαι*  
 welcome, *ἀσπάζομαι*  
 well (adv.), *εὖ*, *καλῶς*  
 well, you know, *ἄλλ' οὖν*  
 be well, *εὖ ξένιν*  
 do well, *εὖ πράσσειν*  
 well disposed, *χρηστός*, *έπιεικής*  
 what? *τίς* (δστις oblique), *τι*  
 (kind), *ποῖος*  
 -ever, *δστις*, *δς ἀν*  
 when? *πότε*: (rel.) *ὅτε*  
 whence? *πόθεν*: (rel.) *ὅθεν*  
 where? *ποῦ* (οῦ, *ὅπου*)  
 to? *ποῦ* (οῦ, *ὅποι*)  
 from, *πόθεν* (οὗτον, *ὅπθεν*)  
 whether, *πότερον*, *ὅπτερον*, *εἰ*  
 which (rel.), *δς*, *δστις*  
 (interrog.), *πότερος* [of two],  
*τίς* [of many]  
 whichever, *δστις*  
 (of two), *ὅπτερος*  
 while [see conjunctions], *ἔως*, *ἐν* φ  
 while (sb.), *χρόνος*  
 for a while, *χρόνον τινά*  
 whim, use *εἰκῆ* (adv.), or *παράνοια*,  
 or *ἀνοήτος*  
 whimper, *κλαίω*, *μαλακίζομαι*  
 whit, not a, *οὐδέν*  
 white, *λευκός*  
 whither, *ποῦ*  
 (relative), *ὅποι*, *οῖ*  
 who (inter.), *τίς*, *δστις* (oblique)  
 (rel.), *δς*  
 -ever, *δστις*  
 whole, *πᾶς*, *σύμπας*  
 on the whole, *ώς ἐπὶ τὸ πολὺ*  
 why, *διὰ τί*; *πώς*  
 wicked, *κακός*, *μοχθηρός*, *ἄδικος*

widow, <i>χήρα</i>	world, <i>γῆ</i> , or use <i>ἀνθρωποι</i>
wife, <i>γυνή</i>	worn out, <i>σαπρός</i>
will [testament], <i>διαθήκη</i>	worth, <i>ἀρετή</i>
(vb.), <i>βούλομαι</i> : <i>διανοοῦμαι</i>	(adj.), <i>ἄξιος</i>
willing, be, <i>έθελω</i>	worthy (adj.), <i>ἄξιος</i>
notice the idiom, if you are	worthless, <i>φαῦλος</i> , <i>μοχθηρός</i> , <i>οὐδενὸς</i>
willing, <i>εἰ βούλομένω σοι ἐστί</i>	<i>ἄξιος</i>
win, <i>νικάω</i>	wound, <i>τραυματίζω</i> , <i>τέμνω</i>
(lawsuit), <i>έλειν</i>	(sb.), <i>τραῦμα</i>
wine, <i>οἶνος</i>	wreck, <i>καταδύω</i>
wisdom, <i>σοφία</i>	be wrecked, <i>καταδύναι</i> , <i>δια-</i>
wise, <i>σοφός</i> , <i>φρόνιμος</i>	<i>φθαρῆναι</i> , <i>ἀπολέσθαι</i>
wish, <i>ποθέω</i> , <i>βούλομαι</i>	wrench, <i>σπάω</i> (comp.)
with [prep.]	wretched, <i>κακοδαίμων</i> , <i>δυστυχής</i>
withdraw, <i>ἀπίειναι</i> , <i>ἀποχωρεῖν</i>	write, <i>γράφω</i>
within, <i>ἐνδόν</i> , <i>ἐστι</i>	writing, <i>γραφή</i>
without, <i>ἔξω</i> , <i>ἔξωθεν</i>	wrong, <i>άδικος</i> [see wicked]
[prep.]	(sb.), <i>ἀδικία</i> (abstract)
(w. partic.), say 'not'	<i>ἀδίκημα</i> (wrongful act)
witness, <i>μάρτυς</i>	to do wrong, <i>ἀδικέω</i>
be a witness, <i>μαρτυρέω</i>	to be wrong, <i>ἀμαρτάνω</i>
call to witness, <i>μαρτύρομαι</i>	wrongfully, <i>ἀδικώς</i> .
produce witness, <i>παρέχομαι</i>	
<i>μάρτυρας</i>	
give false witness, <i>ψευδομαρ-</i>	
<i>τυρέω</i>	
witty, <i>κομψός</i> , <i>ἀστεῖος</i>	
wolf, <i>λύκος</i>	
woman, <i>γυνή</i>	
wonder, <i>θαῦμα</i>	
(vb.), <i>θαυμάζω</i>	
wonderful, <i>θαυμάσιος</i>	
of wonderful size, number,	
quality, <i>θαυμάσιος ὅσος</i> , <i>θαυ-</i>	
<i>μάσιος οἶος</i>	
wont, <i>εἰθατά</i>	
as (soldiers) are wont, <i>οἷα δὴ</i>	
<i>(στρατιῶται)</i>	
wood, <i>ξύλον</i>	
[forest], <i>ἰλη</i>	
wooden, <i>ξύλινος</i>	
word, <i>λόγος</i>	
work, <i>πήνος</i>	
(thing done), <i>ἔργον</i>	
to work, <i>ἔργάζομαι</i> , <i>πονέω</i>	
— mines, <i>τὰ μέταλλα τέμνειν</i>	
- man, <i>ἔργάτης</i> , <i>δημιουργός</i>	
	<b>Y</b>
	year, <i>ἐνιαυτός</i>
	yearly, <i>κατ' ἐνιαυτόν</i> (adv.)
	yes (see § 183), <i>πάνυ γε</i> , <i>μάλιστα</i> ,
	<i>οὐτως ἔχει</i> , <i>πῶς γὰρ οὐ</i> ;
	yet, <i>ἔτι</i> [still]
	not yet, <i>οὐπω</i>
	yield (trs.), <i>παραδοῦναι</i> ; (intr.)
	<i>ἐνδοῦναι</i> , <i>ὑπέκειν</i>
	young, <i>νέος</i>
	be young, <i>ἡβάω</i>
	youth (a), <i>νεανίας</i>
	(abstract), <i>νεότης</i> , <i>ἡβή</i> .
	<b>Z</b>
	zeal, <i>σπουδή</i> , <i>προθυμία</i>
	zealous, <i>πρόθυμος</i>
	to be zealous, <i>προθυμεῖσθαι</i> ,
	<i>σπουδάζειν</i> .